1601/39.

THE CHRONOLOGY OF ANCIENT KINGDOMS AMENDED.

To which is Prefix'd,

A SHORT CHRONICLE *from the First Memory of Things in* Europe, *to the Conqueſt of* Perſia *by* Alexander *the Great.*

By Sir *ISAAC NEWTON.*

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TO THE

QUEEN.

MADAM,

- AS I could never hope to write any thing my ſelf, worthy to be laid

before YOUR MAJESTY; *I think it a very great happineſs, that it ſhould be my lot to uſher into the world, under Your Sacred Name, the laſt work of as great a Genius as any Age ever produced: an Offering of ſuch value in its ſelf, as to be in no danger of ſuffering from the meanneſs of the hand that preſents it.*

The impartial and univerſal encouragement which YOUR MAJESTY *has always given to Arts and Sciences, entitles You to the beſt returns the learned world is able to make: And the many extraordinary Honours* YOUR MAJESTY *vouchſafed the Author of the following*

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ing ſheets, give You a juſt right to his Productions. Theſe, above the reſt, lay the moſt particular claim to Your Royal Protection; For the Chronology *had never appeared in its preſent Form without YOUR MAJESTY's Influence; and the* Short Chronicle, *which precedes it, is entirely owing to the Commands with which You were pleaſed to honour him, out of your ſingular Care for the education of the Royal Iſſue, and earneſt deſire to form their minds betimes, and lead them early into the knowledge of Truth.*

The Author has himſelf acquainted the Publick, that the following Treatiſe

Treatiſe was the fruit of his vacant hours, and the relief he ſometimes had recourſe to, when tired with his other ſtudies. What an Idea does it raiſe of His abilities, to find that a Work of ſuch labour and learning, as would have been a ſufficient employment and glory for the whole life of another, was to him diverſion only, and amuſement! The Subject is in its nature incapable of that demonſtration upon which his other writings are founded, but his uſual accuracy and judiciouſneſs are here no leſs obſervable; And at the ſame time that he ſupports his ſuggeſtions, with all the authorities and proofs that the whole compaſs of Science can furniſh,

he offers them with the greateſt caution; And by a Modeſty, that was natural to Him and always accompanies ſuch ſuperior talents, ſets a becoming example to others, not to be too preſumptuous in matters ſo remote and dark. Tho' the Subject be only Chronology, *yet, as the mind of the Author abounded with the moſt extenſive variety of Knowledge, he frequently interſperſes Obſervations of a different kind; and occaſionally inſtills principles of Virtue and Humanity, which ſeem to have been always uppermoſt in his heart, and, as they were the Conſtant Rule of his actions, appear Remarkably in all his writings.*

Here

Here YOUR MAJESTY *will* *ſee* Aſtronomy, *and a juſt Obſervation on the courſe of Nature, aſſiſting other parts of Learning to illuſtrate Antiquity; and a Penetration and Sagacity peculiar to the great Author, diſpelling that Miſt, with which Fable and Error had darkened it; and will with pleaſure contemplate the firſt dawnings of Your favourite Arts and Sciences, the nobleſt and moſt beneficial of which He alone carried farther in a few years, than all the moſt Learned who went before him, had been able to do in many Ages. Here too,* MADAM, *You will obſerve, that an Abhorrence of Idolatry and Perſecution (the very eſſence and foun-*

dation of that Religion, which makes ſo bright a part of YOUR MAJESTY's *character) was one of the* earlieſt Laws *of the Divine Legiſlator, the* Morality of the firſt Ages, and the primitive Religion of both Jews and Chriſtians; *and, as the Author adds,* ought to be the ſtanding Religion of all Nations; it being for the honour of God, and good of Mankind. *Nor will* YOUR MAJESTY *be diſpleaſed to find his ſentiments ſo agreeable to Your own, whilſt he condemns* all oppreſſion; *and every kind of* cruelty, even to brute beaſts; *and, with ſo much warmth, inculcates* Mercy, Charity, *and the indiſpenſable duty of* doing good, *and pro-*

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moting the general welfare of mankind: *Thoſe great ends, for which Government was firſt inſtituted, and to which alone it is adminiſtred in this happy Nation, under a* KING, *who diſtinguiſhed himſelf early in oppoſition to the Tyranny which threatned* Europe, *and chuſes to reign in the hearts of his ſubjects; Who, by his innate Benevolence, and Paternal Affection to his People, eſtabliſhes and confirms all their Liberties; and, by his Valour and Magnanimity, guards and defends them.*

That Sincerity and Openneſs of mind, which is the darling quality of this Nation, is become more conſpicuous, by being placed upon the Throne;

Throne; And we ſee, with Pride, OUR SOVEREIGN *the moſt eminent for a Virtue, by which our country is ſo deſirous to be diſtinguiſhed. A Prince, whoſe views and heart are above all the mean arts of Diſguiſe, is far out of the reach of any temptation to introduce Blindneſs and Ignorance. And, as* HIS MAJESTY *is, by his inceſſant perſonal cares, diſpenſing Happineſs at home, and Peace abroad; You,* MADAM, *lead us on by Your great Example to the moſt noble uſe of that Quiet and Eaſe, which we enjoy under His Adminiſtration, whilſt all Your hours of leiſure are employed in cultivating in Your Self That Learning, which You ſo warmly patronize in Others.*

YOUR MAJESTY does not think the inſtructive Purſuit, an entertainment below Your exalted Station; and are Your Self a proof, that the abſtruſer parts of it are not beyond the reach of Your Sex. Nor does this Study end in barren ſpeculation; It diſcovers itſelf in a ſteady attachment to true Religion; in Liberality, Beneficence, and all thoſe amiable Virtues, which increaſe and heighten the Felicities of a Throne, at the ſame time that they bleſs All around it. Thus, MADAM, to enjoy, together with the higheſt ſtate of publick Splendor and Dignity, all the retired Pleaſures and domeſtick Bleſſings of private life; is the perfection of human Wiſdom, as well as Happineſs.

The

The good Effects of this Love of knowledge, will not ſtop with the preſent Age; It will diffuſe its Influence with advantage to late Poſterity: And what may we not anticipate in our minds for the Generations to come under a Royal Progeny, ſo deſcended, ſo educated, and formed by ſuch Patterns!

The glorious Proſpect gives us abundant reaſon to hope, that Liberty and Learning will be perpetuated together; and that the bright Examples of Virtue and Wiſdom, ſet in this Reign by the Royal Patrons of Both, will be tranſmitted with the Scepter to their Poſterity, till this and the other Works of

Sir

Sir ISAAC NEWTON ſhall be forgot, and Time it ſelf be no more: Which is the moſt ſincere and ardent wiſh of

MADAM,



May it pleaſe YOUR MAJESTY,

YOUR MAJESTY's

moſt obedient

and moſt dutiful

ſubject and ſervant,

John Conduitt.

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Adver-

Advertiſement.

THO' The Chronology of Ancient Kingdoms amended, *was writ by the Author many years ſince; yet he lately revis'd it, and was actually preparing it for the Preſs at the time of his death. But* The Short Chronicle *was never intended to be made public, and therefore was not ſo lately corrected by him. To this the Reader muſt impute it, if he ſhall find any places where* the Short Chronicle *does not accurately agree with the Dates aſſigned in the larger Piece. The Sixth Chapter was not copied out with the other Five, which makes it doubtful whether he intended to print it: but being found among his Papers, and evidently appearing to be a Continuation of the ſame Work, and (as ſuch) abridg'd in* the Short Chronicle; *it was thought proper to be added.*

Had the Great Author *himſelf liv'd to publiſh this Work, there would have been no occaſion for this Advertiſement; But as it is, the Reader is deſired to allow for ſuch imperfections as are inſeparable from Poſthumous Pieces; and, in ſo great a number of proper names, to excuſe ſome errors of the Preſs that have eſcaped. The following ones, 'tis hoped, are the moſt conſiderable:* viz.

P. 34. l. 23. for *Peloſiris*, read *Petoſiris*.
P. 64. l. 29. for *Appion*, read *Appian*.
P. 103. l. 20. for *Crete*, read *Sicily*.
P. 106. l. 1. for *Alymnus*, read *Atymnus*.
P. 138. l. 22. for *Peleus*, read *Pelops*.

A SHORT CHRONICLE FROM THE First Memory of Things in *Europe*, TO THE Conqueſt of *Perſia* by *Alexander* the Great.

The INTRODUCTION.

THE *Greek* Antiquities are full of Poetical Fictions, becauſe the *Greeks* wrote nothing in Proſe, before the Conqueſt of *Aſia* by *Cyrus* the *Perſian*. Then *Pherecydes Scyrius* and *Cadmus Mileſius* introduced the writing in Proſe. *Pherecydes Athenienſis*, about the end of the Reign of *Darius Hyſtaſpis*, wrote of Antiquities, and digeſted his

work by Genealogies, and was reckoned one of the beſt Genealogers. *Epimenides* the Hiſtorian proceeded alſo by Genealogies; and *Hellanicus*, who was twelve years older than *Herodotus*, digeſted his Hiſtory by the Ages or Succeſſions of the Prieſteſſes of *Juno Argiva*. Others digeſted theirs by the Kings of the *Lacedæmonians*, or Archons of *Athens*. *Hippias* the *Elean*, about thirty years before the fall of the *Perſian* Empire, publiſhed a breviary or liſt of the Olympic Victors; and about ten years before the fall thereof, *Ephorus* the diſciple of *Iſocrates* formed a Chronological Hiſtory of *Greece*, beginning with the return of the *Heraclides* into *Peloponneſus*, and ending with the ſiege of *Perinthus*, in the twentieth year of *Philip* the father of *Alexander* the great: But he digeſted things by Generations, and the reckoning by Olympiads was not yet in uſe, nor doth it appear that the Reigns of Kings were yet ſet down by numbers of years. The *Arundelian* marbles were compoſed ſixty years after the death of *Alexander* the great (*An.* 4. *Olymp.* 128.) and yet mention not the Olympiads: But in the next Olympiad, *Timæus Siculus* publiſhed an hiſtory in ſeveral books down to his own times, according to the Olympiads, comparing the Ephori, the Kings of *Sparta*, the Archons of *Athens*, and the Prieſteſſes of *Argos*, with

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with the Olympic Victors, ſo as to make the Olympiads, and the Genealogies and Succeſſions of Kings, Archons, and Prieſteſſes, and poetical hiſtories ſuit with one another, according to the beſt of his judgment. And where he left off, *Polybius* began and carried on the hiſtory.

So then a little after the death of *Alexander* the great, they began to ſet down the Generations, Reigns and Succeſſions, in numbers of years, and by putting Reigns and Succeſſions equipollent to Generations, and three Generations to an hundred or an hundred and twenty years (as appears by their Chronology) they have made the Antiquities of *Greece* three or four hundred years older than the truth. And this was the original of the Technical Chronology of the *Greeks*. *Eratoſthenes* wrote about an hundred years after the death of *Alexander* the great: He was followed by *Apollodorus*, and theſe two have been followed ever ſince by Chronologers.

But how uncertain their Chronology is, and how doubtful it was reputed by the *Greeks* of thoſe times, may be underſtood by theſe paſſages of *Plutarch*. *Some reckon*, ſaith he, [a] Lycurgus *contemporary to* Iphitus, *and to have been his companion in ordering the Olympic feſtivals: amongſt whom was* Ariſtotle *the Philoſopher, arguing from the Olympic Diſc, which had the name of*

[a] *In the life of* Lycurgus.

Lycurgus *upon it. Others ſupputing the times by the ſucceſſion of the Kings of the* Lacedæmonians, *as* Eratoſthenes *and* Apollodorus, *affirm that he was not a few years older than the firſt Olympiad.* Firſt *Ariſtotle* and ſome others made him as old as the firſt Olympiad; then *Eratoſthenes*, *Apollodorus*, and ſome others made him above an hundred years older: and in another place *Plutarch*[b] tells us: *The congreſs of* Solon *with* Crœſus, *ſome think they can confute by Chronology. But an hiſtory ſo illuſtrious, and verified by ſo many witneſſes, and* (*which is more*) *ſo agreeable to the manners of* Solon, *and ſo worthy of the greatneſs of his mind and of his wiſdom, I cannot perſuade my ſelf to reject becauſe of ſome Chronological Canons, as they call them: which hundreds of authors correcting, have not yet been able to conſtitute any thing certain, in which they could agree among themſelves, about repugnancies.* It ſeems the Chronologers had made the Legiſlature of *Solon* too ancient to conſiſt with that Congreſs.

[b] In the life of *Solon.*

For reconciling ſuch repugnancies, Chronologers have ſometimes doubled the perſons of men. So when the Poets had changed *Io* the daughter of *Inachus* into the *Egyptian Iſis*, Chronologers made her husband *Oſiris* or *Bacchus* and his miſtreſs *Ariadne* as old as *Io*, and ſo feigned that there were two *Ariadnes*, one

the

the miſtreſs of *Bacchus*, and the other the miſtreſs of *Theſeus*, and two *Minos's* their fathers, and a younger *Io* the daughter of *Jaſus*, writing *Jaſus* corruptly for *Inachus*. And ſo they have made two *Pandions*, and two *Erechtheus's*, giving the name of *Erechthonius* to the firſt; *Homer* calls the firſt, *Erechtheus*: and by ſuch corruptions they have exceedingly perplexed Ancient Hiſtory.

And as for the Chronology of the *Latines*, that is ſtill more uncertain. *Plutarch* repreſents great uncertainties in the Originals of *Rome*: and ſo doth *Servius*. The old records of the *Latines* were burnt by the *Gauls*, ſixty and four years before the death of *Alexander* the great; and *Quintus Fabius Pictor*, the oldeſt hiſtorian of the *Latines*, lived an hundred years later than that King.

In Sacred Hiſtory, the *Aſſyrian* Empire began with *Pul* and *Tiglathpilaſer*, and laſted about 170 years. And accordingly *Herodotus* hath made *Semiramis* only five generations, or about 166 years older than *Nitocris*, the mother of the laſt King of *Babylon*. But *Cteſias* hath made *Semiramis* 1500 years older than *Nitocris*, and feigned a long ſeries of Kings of *Aſſyria*, whoſe names are not *Aſſyrian*, nor have any affinity with the *Aſſyrian* names in Scripture.

The

The Prieſts of *Egypt* told *Herodotus*, that *Menes* built *Memphis* and the ſumptuous temple of *Vulcan*, in that City: and that *Rhampſinitus*, *Mæris*, *Aſychis* and *Pſammiticus* added magnificent porticos to that temple. And it is not likely that *Memphis* could be famous, before *Homer*'s days who doth not mention it, or that a temple could be above two or three hundred years in building. The Reign of *Pſammiticus* began about 655 years before Chriſt, and I place the founding of this temple by *Menes* about 257 years earlier: but the Prieſts of *Egypt* had ſo magnified their Antiquities before the days of *Herodotus*, as to tell him that from *Menes* to *Mæris* (who reigned 200 years before *Pſammiticus*) there were 330 Kings, whoſe Reigns took up as many Ages, that is eleven thouſand years, and had filled up the interval with feigned Kings, who had done nothing. And before the days of *Diodorus Siculus* they had raiſed their Antiquities ſo much higher, as to place ſix, eight, or ten new Reigns of Kings between thoſe Kings, whom they had repreſented to *Herodotus* to ſucceed one another immediately.

In the Kingdom of *Sicyon*, Chronologers have ſplit *Apis Epaphus* or *Epopeus* into two Kings, whom they call *Apis* and *Epopeus*, and between them have inſerted eleven or twelve feigned names

names of Kings who did nothing, and thereby they have made its Founder *Ægialeus*, three hundred years older than his brother *Phoroneus*. Some have made the Kings of *Germany* as old as the Flood: and yet before the uſe of letters, the names and actions of men could ſcarce be remembred above eighty or an hundred years after their deaths: and therefore I admit no Chronology of things done in *Europe*, above eighty years before *Cadmus* brought letters into *Europe*; none, of things done in *Germany*, before the riſe of the *Roman* Empire.

Now ſince *Eratoſthenes* and *Apollodorus* computed the times by the Reigns of the Kings of *Sparta*, and (as appears by their Chronology ſtill followed) have made the ſeventeen Reigns of theſe Kings in both Races, between the Return of the *Heraclides* into *Peloponneſus* and the Battel of *Thermopylæ*, take up 622 years, which is after the rate of $36\frac{1}{2}$ years to a Reign, and yet a Race of ſeventeen Kings of that length is no where to be met with in all true Hiſtory, and Kings at a moderate reckoning Reign but 18 or 20 years a-piece one with another: I have ſtated the time of the return of the *Heraclides* by the laſt way of reckoning, placing it about 340 years before the Battel of *Thermopylæ*. And making the Taking of *Troy* eighty years older than that Return,

according to *Thucydides*, and the *Argonautic* Expedition a Generation older than the *Trojan* War, and the Wars of *Seſoſtris* in *Thrace* and death of *Ino* the daughter of *Cadmus* a Generation older than that Expedition: I have drawn up the following Chronological Table, ſo as to make Chronology ſuit with the Courſe of Nature, with Aſtronomy, with Sacred Hiſtory, with *Herodotus* the Father of Hiſtory, and with it ſelf; without the many repugnancies complained of by *Plutarch*. I do not pretend to be exact to a year: there may be Errors of five or ten years, and ſometimes twenty, and not much above.



A ſhort

A SHORT CHRONICLE FROM THE *First Memory of things in* Europe *to the Conqueſt of* Perſia *by* Alexander *the great.*

The Times are ſet down in years before Chriſt.

THE *Canaanites* who fled from *Joſhua*, retired in great numbers into *Egypt*, and there conquered *Timaus*, *Thamus*, or *Thammuz* King of the lower *Egypt*, and reigned there under their Kings *Salatis*, *Bœon*, *Apachnas*, *Apophis*, *Janias*, *Aſſis*, &c. untill the days of *Eli* and *Samuel*. They fed on fleſh, and ſacrificed men after the manner of the *Phœnicians*, and were called Shepherds by the *Egyptians*, who lived only on the fruits of the earth, and abominated fleſh-eaters. The upper parts of *Egypt* were in thoſe days under many Kings, Reigning at *Coptos*, *Thebes*,

This, *Elephantis*, and other Places, which by conquering one another grew by degrees into one Kingdom, over which *Miſphragmuthoſis* Reigned in the days of *Eli*.

In the year before Chriſt 1125 *Mephres* Reigned over the upper *Egypt* from *Syene* to *Heliopolis*, and his Succeſſor *Miſphragmuthoſis* made a laſting war upon the Shepherds ſoon after, and cauſed many of them to fly into *Paleſtine*, *Idumæa*, *Syria*, and *Libya*; and under *Lelex*, *Æzeus*, *Inachus*, *Pelaſgus*, *Æolus* the firſt, *Cecrops*, and other Captains, into *Greece*. Before thoſe days *Greece* and all *Europe* was peopled by wandring *Cimmerians*, and *Scythians* from the backſide of the *Euxine Sea*, who lived a rambling wild ſort of life, like the *Tartars* in the northern parts of *Aſia*. Of their Race was *Ogyges*, in whoſe days theſe *Egyptian* ſtrangers came into *Greece*. The reſt of the Shepherds were ſhut up by *Miſphragmuthoſis*, in a part of the lower *Egypt* called *Abaris* or *Peluſium*.

In the year 1100 the *Philiſtims*, ſtrengthned by the acceſs of the Shepherds, conquer *Iſrael*, and take the Ark. *Samuel* judges *Iſrael*.

1085. *Hæmon* the ſon of *Pelaſgus* Reigns in *Theſſaly*.

1080. *Lycaon* the ſon of *Pelaſgus* builds *Lycoſura*; *Phoroneus* the ſon of *Inachus*, *Phoronicum*,

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afterwards called *Argos*; *Ægialeus* the brother of *Phoroneus* and ſon of *Inachus*, *Ægialeum*, afterwards called *Sicyon*: and theſe were the oldeſt towns in *Peloponneſus*. 'Till then they built only ſingle houſes ſcattered up and down in the fields. About the ſame time *Cecrops* built *Cecropia* in *Attica*, afterwards called *Athens*; and *Eleuſine*, the ſon of *Ogyges*, built *Eleuſis*. And theſe towns gave a beginning to the Kingdoms of the *Arcadians*, *Argives*, *Sicyons*, *Athenians*, *Eleuſinians*, &c. *Deucalion* flouriſhes.

1070. *Amoſis*, or *Tethmoſis*, the ſucceſſor of *Miſphragmuthoſis*, aboliſhes the *Phœnician* cuſtom in *Heliopolis* of ſacrificing men, and drives the Shepherds out of *Abaris*. By their acceſs the *Philiſtims* become ſo numerous, as to bring into the field againſt *Saul* 30000 chariots, 6000 horſemen, and people as the ſand on the ſea ſhore for multitude. *Abas*, the father of *Acriſius* and *Prœtus*, comes from *Egypt*.

1069. *Saul* is made King of *Iſrael*, and by the hand of *Jonathan* gets a great victory over the *Philiſtims*. *Eurotas* the ſon of *Lelex*, and *Lacedæmon* who married *Sparta* the daughter of *Eurotas*, Reign in *Laconia*, and build *Sparta*.

1060. *Samuel* dies.

1059. *David* made King.

1048. The *Edomites* are conquered and diſperſed by *David*, and ſome of them fly into *Egypt* with their young King *Hadad*. Others fly to the *Perſian Gulph* with their Commander *Oannes*; and others from the *Red Sea* to the coaſt of the *Mediterranean*, and fortify *Azoth* againſt *David*, and take *Zidon*; and the *Zidonians* who fled from them build *Tyre* and *Aradus*, and make *Abibalus* King of *Tyre*. Theſe *Edomites* carry to all places their Arts and Sciences; amongſt which were their Navigation, Aſtronomy, and Letters; for in *Idumæa* they had Conſtellations and Letters before the days of *Job*, who mentions them: and there *Moſes* learnt to write the Law in a book. Theſe *Edomites* who fled to the *Mediterranean*, tranſlating the word *Erythræa* into that of *Phœnicia*, give the name of *Phœnicians* to themſelves, and that of *Phœnicia* to all the ſea-coaſts of *Paleſtine* from *Azoth* to *Zidon*. And hence came the tradition of the *Perſians*, and of the *Phœnicians* themſelves, mentioned by *Herodotus*, that the *Phœnicians* came originally from the *Red Sea*, and preſently undertook long voyages on the *Mediterranean*.

1047. *Acriſius* marries *Eurydice*, the daughter of *Lacedæmon* and *Sparta*. The *Phœnician* mariners who fled from the *Red Sea*, being uſed to long

long voyages for the ſake of traffic, begin the like voyages on the *Mediterranean* from *Zidon*; and ſailing as far as *Greece*, carry away *Io* the daughter of *Inachus*, who with other *Grecian* women came to their ſhips to buy their merchandize. The *Greek Seas* begin to be infeſted with Pyrates.

1046. The *Syrians* of *Zobah* and *Damaſcus* are conquered by *David*. *Nyctimus*, the ſon of *Lycaon*, reigns in *Arcadia*. *Deucalion* ſtill alive.

1045. Many of the *Phœnicians* and *Syrians* fleeing from *Zidon* and from *David*, come under the conduct of *Cadmus*, *Cilix*, *Phœnix*, *Membliarius*, *Nycteus*, *Thaſus*, *Atymnus*, and other Captains, into *Aſia minor*, *Crete*, *Greece*, and *Libya*; and introduce Letters, Muſic, Poetry, the *Octaeteris*, Metals and their Fabrication, and other Arts, Sciences and Cuſtoms of the *Phœnicians*. At this time *Cranaus* the ſucceſſor of *Cecrops* Reigned in *Attica*, and in his Reign and the beginning of the Reign of *Nyctimus*, the *Greeks* place the flood of *Deucalion*. This flood was ſucceeded by four Ages or Generations of men, in the firſt of which *Chiron* the ſon of *Saturn* and *Philyra* was born, and the laſt of which according to *Heſiod* ended with the *Trojan* War; and ſo places the Deſtruction of *Troy* four Generations or about 140 years later than that flood, and the coming

of

of *Cadmus*, reckoning with the ancients three Generations to an hundred years. With theſe *Phœnicians* came a ſort of men skilled in the Religious Myſteries, Arts, and Sciences of *Phœnicia*, and ſettled in ſeveral places under the names of *Curetes*, *Corybantes*, *Telchines*, and *Idæi Dactyli*.

1043. *Hellen*, the ſon of *Deucalion*, and father of *Æolus*, *Xuthus*, and *Dorus*, flouriſhes.

1035. *Erectheus* Reigns in *Attica*. *Æthlius*, the grandſon of *Deucalion* and father of *Endymion*, builds *Elis*. The *Idæi Dactyli* find out Iron in mount *Ida* in *Crete*, and work it into armour and iron tools, and thereby give a beginning to the trades of ſmiths and armourers in *Europe*; and by ſinging and dancing in their armour, and keeping time by ſtriking upon one another's armour with their ſwords, they bring in Muſic and Poetry; and at the ſame time they nurſe up the *Cretan Jupiter* in a cave of the ſame mountain, dancing about him in their armour.

1034. *Ammon* Reigns in *Egypt*. He conquered *Libya*, and reduced that people from a wandering ſavage life to a civil one, and taught them to lay up the fruits of the earth; and from him *Libya* and the deſert above it were anciently called *Ammonia*. He was the firſt that built long and tall ſhips with ſails, and had a fleet of ſuch ſhips on the *Red Sea*, and another

on

on the *Mediterranean* at *Iraſa* in *Libya*. 'Till then they uſed ſmall and round veſſels of burden, invented on the *Red Sea*, and kept within ſight of the ſhore. For enabling them to croſs the ſeas without ſeeing the ſhore, the *Egyptians* began in his days to obſerve the Stars: and from this beginning Aſtronomy and Sailing had their riſe. Hitherto the Luniſolar year had been in uſe: but this year being of an uncertain length, and ſo, unfit for Aſtronomy, in his days and in the days of his ſons and grandſons, by obſerving the Heliacal Riſings and Setting of the Stars, they found the length of the Solar year, and made it conſiſt of five days more than the twelve calendar months of the old Luniſolar year. *Creuſa* the daughter of *Erechtheus* marries *Xuthus* the ſon of *Hellen*. *Erechtheus* having firſt celebrated the *Panathenæa* joins horſes to a chariot. *Ægina*, the daughter of *Aſopus*, and mother of *Æacus*, born.

1030. *Ceres* a woman of *Sicily*, in ſeeking her daughter who was ſtolen, comes into *Attica*, and there teaches the *Greeks* to ſow corn; for which Benefaction ſhe was Deified after death. She firſt taught the Art to *Triptolemus* the young ſon of *Celeus* King of *Eleuſis*.

1028. *Oenotrus* the youngeſt ſon of *Lycaon*, the *Janus* of the *Latines*, led the firſt Colony of

of *Greeks* into *Italy*, and there taught them to build houſes. *Perſeus* born.

1020. *Arcas*, the ſon of *Calliſto* and grandſon of *Lycaon*, and *Eumelus* the firſt King of *Achaia*, receive bread-corn from *Triptolemus*.

1019. *Solomon* Reigns, and marries the daughter of *Ammon*, and by means of this affinity is ſupplied with horſes from *Egypt*; and his merchants alſo bring horſes from thence for all the Kings of the *Hittites* and *Syrians*: for horſes came originally from *Libya*; and thence *Neptune* was called *Equeſtris*. *Tantalus* King of *Phrygia* ſteals *Ganimede* the ſon of *Tros* King of *Troas*.

1017. *Solomon* by the aſſiſtance of the *Tyrians* and *Aradians*, who had mariners among them acquainted with the *Red Sea*, ſets out a fleet upon that ſea. Thoſe aſſiſtants build new cities in the *Perſian Gulph*, called *Tyre* and *Aradus*.

1015. The Temple of *Solomon* is founded. *Minos* Reigns in *Crete* expelling his father *Aſterius*, who flees into *Italy*, and becomes the *Saturn* of the *Latines*. *Ammon* takes *Gezer* from the *Canaanites*, and gives it to his daughter, *Solomon*'s wife.

1014. *Ammon* places *Cepheus* at *Joppa*.

1010. *Seſac* in the Reign of his father *Ammon* invades *Arabia Fœlix*, and ſets up pillars at the mouth of the *Red Sea*. *Apis*, *Epaphus* or *Epopeus*, the

the ſon of *Phroroneus*, and *Nycteus* King of *Bœotia*, ſlain. *Lycus* inherits the Kingdom of his brother *Nycteus*. *Ætolus* the ſon of *Endymion* flies into the Country of the *Curetes* in *Achaia*, and calls it *Ætolia*; and of *Pronoe* the daughter of *Phorbas* begets *Pleuron* and *Calydon*, who built cities in *Ætolia* called by their own names. *Antiopa* the daughter of *Nycteus* is ſent home to *Lycus* by *Lamedon* the ſucceſſor of *Apis*, and in the way brings forth *Amphion* and *Zethus*.

1008. *Seſac*, in the Reign of his father *Ammon*, invades *Afric* and *Spain*, and ſets up pillars in all his conqueſts, and particularly at the mouth of the *Mediterranean*, and returns home by the coaſt of *Gaul* and *Italy*.

1007. *Ceres* being dead *Eumolpus* inſtitutes her Myſteries in *Eleuſine*. The Myſteries of *Rhea* are inſtituted in *Phrygia*, in the city *Cybele*. About this time Temples begin to be built in *Greece*. *Hyagnis* the *Phrygian* invents the pipe. After the example of the common-council of the five Lords of the *Philiſtims*, the *Greeks* ſet up the *Amphictyonic* Council, firſt at *Thermopylæ*, by the influence of *Amphictyon* the ſon of *Deucalion*; and a few years after at *Delphi* by the influence of *Acriſius*. Among the cites, whoſe deputies met at *Thermopylæ*, I do not find *Athens*, and therefore doubt whether *Amphictyon* was

King of that city. If he was the ſon of *Deucalion* and brother of *Hellen*, he and *Cranaus* might Reign together in ſeveral parts of *Attica*. But I meet with a later *Amphictyon* who entertained the great *Bacchus*. This Council worſhipped *Ceres*, and therefore was inſtituted after her death.

1006. *Minos* prepares a fleet, clears the *Greek* ſeas of Pyrates, and ſends Colonies to the Iſlands of the *Greeks*, ſome of which were not inhabited before. *Cecrops* II. Reigns in *Attica*. *Caucon* teaches the Myſteries of *Ceres* in *Meſſene*.

1005. *Andromeda* carried away from *Joppa* by *Perſeus*. *Pandion* the brother of *Cecrops* II. Reigns in *Attica*. *Car*, the ſon of *Phoroneus*, builds a Temple to *Ceres*.

1002. *Seſac* Reigns in *Egypt* and adorns *Thebes*, dedicating it to his father *Ammon* by the name of *No-Ammon* or *Ammon-No*, that is the people or city of *Ammon*: whence the *Greeks* called it *Dioſpolis*, the city of *Jupiter*. *Seſac* alſo erected Temples and Oracles to his father in *Thebes*, *Ammonia*, and *Ethiopia*, and thereby cauſed his father to be worſhipped as a God in thoſe countries, and I think alſo in *Arabia Fœlix*: and this was the original of the worſhip of *Jupiter Ammon*, and the firſt mention of Oracles that I meet

meet with in Prophane Hiſtory. War between *Pandion* and *Labdacus* the grandſon of *Cadmus*.

994. *Ægeus* Reigns in *Attica*.

993. *Pelops* the ſon of *Tantalus* comes into *Peloponneſus*, marries *Hippodamia* the granddaughter of *Acriſius*, takes *Ætolia* from *Ætolus* the ſon of *Endymion*, and by his riches grows potent.

990. *Amphion* and *Zethus* ſlay *Lycus*, put *Laius* the ſon of *Labdacus* to flight, and Reign in *Thebes*, and wall the city about.

989. *Dædalus* and his nephew *Talus* invent the ſaw, the turning-lath, the wimble, the chip-ax, and other inſtruments of Carpenters and Joyners, and thereby give a beginning to thoſe Arts in *Europe*. *Dædalus* alſo invented the making of Statues with their feet aſunder, as if they walked.

988. *Minos* makes war upon the *Athenians*, for killing his ſon *Androgeus*. *Æacus* flouriſhes.

987. *Dædalus* kills his nephew *Talus*, and flies to *Minos*. A Prieſteſs of *Jupiter Ammon*, being brought by *Phœnician* merchants into *Greece*, ſets up the Oracle of *Jupiter* at *Dodona*. This gives a beginning to Oracles in *Greece*: and by their dictates, the Worſhip of the Dead is every where introduced.

983. *Siſyphus*, the ſon of *Æolus* and grandſon of *Hellen*, Reigns in *Corinth*, and ſome ſay that he built that city.

980. *Laius* recovers the Kingdom of *Thebes*. *Athamas*, the brother of *Siſyphus* and father of *Phrixus* and *Helle*, marries *Ino* the daughter of *Cadmus*.

979. *Rehoboam* Reigns. *Thoas* is ſent from *Crete* to *Lemnos*, Reigns there in the city *Hephæſtia*, and works in copper and iron.

978. *Alcmena* born of *Electryo* the ſon of *Perſeus* and *Andromeda*, and of *Lyſidice* the daughter of *Pelops*.

974. *Seſac* ſpoils the Temple, and invades *Syria* and *Perſia*, ſetting up pillars in many places. *Jeroboam*, becoming ſubject to *Seſac*, ſets up the worſhip of the *Egyptian* Gods in *Iſrael*.

971. *Seſac* invades *India*, and returns with triumph the next year but one: whence *Trieterica Bacchi*. He ſets up pillars on two mountains at the mouth of the river *Ganges*.

968. *Theſeus* Reigns, having overcome the *Minotaur*, and ſoon after unites the twelve cities of *Attica* under one government. *Seſac*, having carried on his victories to *Mount Caucaſus*, leaves his nephew *Prometheus* there, and *Æetes* in *Colchis*.

967.

967. *Seſac*, paſſing over the *Helleſpont* conquers *Thrace*, kills *Lycurgus* King thereof, and gives his Kingdom and one of his ſinging-women to *Oeagrus* the father of *Orpheus*. *Seſac* had in his army *Ethiopians* commanded by *Pan*, and *Libyan* women commanded by *Myrina* or *Minerva*. It was the cuſtom of the *Ethiopians* to dance when they were entring into a battel, and from their skipping they were painted with goats feet in the form of Satyrs.

966. *Thoas*, being made King of *Cyprus* by *Seſac*, goes thither with his wife *Calycopis*, and leaves his daughter *Hypſipyle* in *Lemnos*.

965. *Seſac* is baffled by the *Greeks* and *Scythians*, loſes many of his women with their Queen *Minerva*, compoſes the war, is received by *Amphiction* at a feaſt, buries *Ariadne*, goes back through *Aſia* and *Syria* into *Egypt*, with innumerable captives, among whom was *Tithonus* the ſon of *Laomedon* King of *Troy*; and leaves his *Libyan Amazons*, under *Martheſia* and *Lampeto*, the ſucceſſors of *Minerva*, at the river *Thermodon*. He left alſo in *Colchos* Geographical Tables of all his conqueſts: And thence Geography had its riſe. His ſinging-women were celebrated in *Thrace* by the name of the Muſes. And the daughters of *Pierus* a *Thracian*, imi-

imitating them, were celebrated by the ſame name.

964. *Minos*, making war upon *Cocalus* King of *Sicily*, is ſlain by him. He was eminent for his Dominion, his Laws and his Juſtice: upon his ſepulchre viſited by *Pythagoras*, was this inſcription, ΤΟΥ ΔΙΟC, the ſepulchre of *Jupiter*. *Danaus* with his daughters flying from his brother *Egyptus* (that is from *Seſac*) comes into *Greece*. *Seſac* uſing the advice of his Secretary *Thoth*, diſtributes *Egypt* into xxxvi *Nomes*, and in every *Nome* erects a Temple, and appoints the ſeveral Gods, Feſtivals and Religions of the ſeveral *Nomes*. The Temples were the ſepulchres of his great men, where they were to be buried and worſhipped after death, each in his own Temple, with ceremonies and feſtivals appointed by him; while He and his Queen, by the names of *Oſiris* and *Iſis*, were to be worſhipped in all *Egypt*. Theſe were the Temples ſeen and deſcribed by *Lucian* eleven hundred years after, to be of one and the ſame age: and this was the original of the ſeveral *Nomes* of *Egypt*, and of the ſeveral Gods and ſeveral Religions of thoſe *Nomes*. *Seſac* divided alſo the land of *Egypt* by meaſure amongſt his ſoldiers, and thence *Geometry* had its riſe. *Hercules* and *Euryſtheus* born.

963. *Am-*

963. *Amphictyon* brings the twelve Gods of *Egypt* into *Greece*, and theſe are the *Dii magni majorum gentium*, to whom the Earth and Planets and Elements are dedicated.

962. *Phryxus* and *Helle* fly from their ſtep-mother *Ino* the daughter of *Cadmus*. *Helle* is drowned in the *Helleſpont*, ſo named from her, but *Phryxus* arrived at *Colchos*.

960. The war between the *Lapithæ* and the people of *Theſſaly* called *Centaurs*.

958. *Oedipus* kills his father *Laius*. *Sthenelus* the ſon of *Perſeus* Reigns in *Mycene*.

956. *Seſac* is ſlain by his brother *Japetus*, who after death was deified in *Afric* by the name of *Neptune*, and called *Typhon* by the *Egyptians*. *Orus* Reigns and routs the *Libyans*, who under the conduct of *Japetus*, and his ſon *Antæus* or *Atlas*, invaded *Egypt*. *Seſac* from his making the river *Nile* uſeful, by cutting channels from it to all the cities of *Egypt*, was called by its names, *Sihor* or *Siris*, *Nilus* and *Egyptus*. The *Greeks*, hearing the *Egyptians* lament, *O Siris* and *Bou Siris*, called him *Oſiris* and *Buſiris*. The *Arabians* from his great acts called him *Bacchus*, that is, the Great. The *Phrygians* called him *Ma-fors* or *Mavors*, the valiant, and by contraction *Mars*. Becauſe he ſet up pillars in all his conqueſts, and his army in his father's Reign fought againſt the *Africans* with clubs, he

is

is painted with pillars and a club: and this is that *Hercules* who, according to *Cicero*, was born upon the *Nile*; and according to *Eudoxus*, was ſlain by *Typhon*; and according to *Diodorus*, was an *Egyptian*, and went over a great part of the world, and ſet up the pillars in *Afric*. He ſeems to be alſo the *Belus* who, according to *Diodorus*, led a Colony of *Egyptians* to *Babylon*, and there inſtituted Prieſts called *Chaldeans*, who were free from taxes, and obſerved the ſtars, as in *Egypt*. Hitherto *Judah* and *Iſrael* laboured under great vexations, but henceforward *Aſa* King of *Judah* had peace ten years.

947. The *Ethiopians* invade *Egypt*, and drown *Orus* in the *Nile*. Thereupon *Bubaſte* the ſiſter of *Orus* kills herſelf, by falling from the top of an houſe, and their mother *Iſis* or *Aſtræa* goes mad: and thus ended the Reign of the Gods of *Egypt*.

946. *Zerah* the *Ethiopian* is overthrown by *Aſa*. The people of the lower *Egypt* make *Oſarſiphus* their King, and call in two hundred thouſand *Jews* and *Phœnicians* againſt the *Ethiopians*: *Menes* or *Amenophis* the young ſon of *Zerah* and *Ciſſia* Reigns.

944. The *Ethiopians*, under *Amenophis*, retire from the lower *Egypt* and fortify *Memphis* againſt *Oſarſiphus*. And by theſe wars and the

Argo-

Argonautic expedition, the great Empire of *Egypt* breaks in pieces. *Euryſtheus* the ſon of *Sthenelus* Reigns in *Mycenæ*.

943. *Evander* and his mother *Carmenta* carry Letters into *Italy*.

942. *Orpheus* Deifies the ſon of *Semele* by the name of *Bacchus*, and appoints his Ceremonies.

940. The great men of *Greece*, hearing of the civil wars and diſtractions of *Egypt*, reſolve to ſend an embaſſy to the nations, upon the *Euxine* and *Mediterranean* Seas, ſubject to that Empire, and for that end order the building of the ſhip *Argo*.

939. The ſhip *Argo* is built after the pattern of the long ſhip in which *Danaus* came into *Greece*: and this was the firſt long ſhip built by the *Greeks*. *Chiron*, who was born in the Golden Age, forms the Conſtellations for the uſe of the *Argonauts*; and places the Solſtitial and Equinoctial Points in the fifteenth degrees or middles of the Conſtellations of *Cancer*, *Chelæ*, *Capricorn*, and *Aries*. *Meton* in the year of *Nabonaſſar* 316, obſerved the Summer Solſtice in the eighth degree of *Cancer*, and therefore the Solſtice had then gone back ſeven degrees. It goes back one degree in about ſeventytwo years, and ſeven degrees in about 504 years. Count theſe years

back from the year of *Nabonaſſar* 316, and they will place the *Argonautic* expedition about 936 years before *Chriſt*. *Gingris* the ſon of *Thoas* ſlain, and Deified by the name of *Adonis*.

938. *Theſeus*, being fifty years old, ſteals *Helena* then ſeven years old. *Pirithous* the ſon of *Ixion*, endeavouring to ſteal *Perſephone* the daughter of *Orcus* King of the *Moloſſians*, is ſlain by the Dog of *Orcus*; and his companion *Theſeus* is taken and impriſoned. *Helena* is ſet at liberty by her brothers.

937. The *Argonautic* expedition. *Prometheus* leaves *Mount Caucaſus*, being ſet at liberty by *Hercules*. *Laomedon* King of *Troy* is ſlain by *Hercules*. *Priam* ſucceeds him. *Talus* a brazen man, of the Brazen Age, the ſon of *Minos*, is ſlain by the *Argonauts*. *Æſculapius* and *Hercules* were *Argonauts*, and *Hippocrates* was the eighteenth from *Æſculapius* by the father's ſide, and the nineteenth from *Hercules* by the mother's ſide; and becauſe theſe generations, being noted in hiſtory, were moſt probably by the chief of the family, and for the moſt part by the eldeſt ſons; we may reckon 28 or at the moſt 30 years to a generation: and thus the ſeventeen intervals by the father's ſide and eighteen by the mother's, will at a middle reckoning amount unto about 507 years; which being counted backwards

backwards from the beginning of the *Peloponneſian* war, at which time *Hippocrates* began to flouriſh, will reach up to the time where we have placed the *Argonautic* expedition.

936. *Theſeus* is ſet at liberty by *Hercules*.

934. The hunting of the *Calydonian* boar ſlain by *Meleager*.

930. *Amenophis*, with an army out of *Ethiopia* and *Thebais*, invades the lower *Egypt*, conquers *Oſarſiphus*, and drives out the *Jews* and *Canaanites*: and this is reckoned the ſecond expulſion of the Shepherds. *Calycopis* dies, and is Deified by *Thoas* with Temples at *Paphos* and *Amathus* in *Cyprus*, and at *Byblus* in *Syria*, and with Prieſts and ſacred Rites, and becomes the *Venus* of the ancients, and the *Dea Cypria* and *Dea Syria*. And from theſe and other places where Temples were erected to her, ſhe was alſo called *Paphia*, *Amathuſia*, *Byblia*, *Cytherea*, *Salaminia*, *Cnidia*, *Erycina*, *Idalia*, &c. And her three waiting-women became the three Graces.

928. The war of the ſeven Captains againſt *Thebes*.

927. *Hercules* and *Æſculapius* are Deified. *Euryſtheus* drives the *Heraclides* out of *Peloponneſus*. He is ſlain by *Hyllus* the ſon of *Hercules*. *Atreus* the ſon of *Pelops* ſucceeds him in the

Kingdom of *Mycenæ*. *Meneſtheus*, the great grandſon of *Erechtheus*, Reigns at *Athens*.

925. *Theſeus* is ſlain, being caſt down from a rock.

924. *Hyllus* invading *Peloponneſus* is ſlain by *Echemus*.

919. *Atreus* dies: *Agamemnon* Reigns. In the abſence of *Menelaus*, who went to look after what his father *Atreus* had left to him, *Paris* ſteals *Helena*.

918. The ſecond war againſt *Thebes*.

912. *Thoas*, King of *Cyprus* and part of *Phœnicia* dies; and for making armour for the Kings of *Egypt*, is Deified with a ſumptuous Temple at *Memphis* by the name of *Baal Canaan*, *Vulcan*. This Temple was ſaid to be built by *Menes*, the firſt King of *Egypt* who reigned next after the Gods, that is, by *Menoph* or *Amenophis* who reigned next after the death of *Oſiris*, *Iſis*, *Orus*, *Bubaſte* and *Thoth*. The city *Memphis* was alſo ſaid to be built by *Menes*; he began to build it when he fortified it againſt *Oſarſiphus*. And from him it was called *Menoph*, *Moph*, *Noph*, &c; and is to this day called *Menuf* by the *Arabians*. And therefore *Menes* who built the city and temple was *Menoph* or *Amenophis*. The Prieſts of *Egypt* at length made this temple above a thouſand

years older then *Amenophis*, and ſome of them five or ten thouſand years older: but it could not be above two or three hundred years older than the Reign of *Pſammiticus* who finiſhed it, and died 614 years before *Chriſt*. When *Menoph* or *Menes* built the city, he built a bridge there over the *Nile*: a work too great to be older than the Monarchy of *Egypt*.

909. *Amenophis*, called *Memnon* by the *Greeks*, built the *Memnonia* at *Suſa*, whilſt *Egypt* was under the government of *Proteus* his Viceroy.

904. *Troy* taken. *Amenophis* was ſtill at *Suſa*; the *Greeks* feigning that he came from thence to the *Trojan* war.

903. *Demophoon*, the ſon of *Theſeus* by *Phædræ* the daughter of *Minos*, Reigns at *Athens*.

901. *Amenophis* builds ſmall Pyramids in *Cochome*.

896. *Ulyſſes* leaves *Calypſo* in the Iſland *Ogygie* (perhaps *Cadis* or *Cales*.) She was the daughter of *Atlas*, according to *Homer*. The ancients at length feigned that this Iſland, (which from *Atlas* they called *Atlantis*) had been as big as all *Europe*, *Africa* and *Aſia*, but was ſunk into the Sea.

895. *Teucer* builds *Salamis* in *Cyprus*. *Hadad* or *Benhadad* King of *Syria* dies, and is Deified at *Damaſcus* with a Temple and Ceremonies.

887. *Ame-*

887. *Amenophis* dies, and is ſucceeded by his ſon *Rameſſes* or *Rhampſinitus*, who builds the weſtern Portico of the Temple of *Vulcan*. The *Egyptians* dedicated to *Oſiris*, *Iſis*, *Orus* ſenior, *Typhon*, and *Nephthe* the ſiſter and wife of *Typhon*, the five days added by the *Egyptians* to the twelve Calendar months of the old Luni-ſolar year, and ſaid that they were added when theſe five Princes were born. They were therefore added in the Reign of *Ammon* the father of theſe five Princes: but this year was ſcarce brought into common uſe before the Reign of *Amenophis*: for in his Temple or Sepulchre at *Abydus*, they placed a Circle of 365 cubits in compaſs, covered on the upper ſide with a plate of gold, and divided into 365 equal parts, to repreſent all the days of the year; every part having the day of the year, and the Heliacal Riſings and Settings of the Stars on that day, noted upon it. And this Circle remained there 'till *Cambyſes* ſpoiled the temples of *Egypt*: and from this monument I collect that it was *Amenophis* who eſtabliſhed this year, fixing the beginning thereof to one of the four Cardinal Points of the heavens. For had not the beginning thereof been now fixed, the Heliacal Riſings and Settings of the Stars could not have been noted upon the days thereof. The Prieſts of *Egypt* therefore in the Reign of *Amenophis*

nophis continued to obſerve the Heliacal Riſings and Settings of the Stars upon every day. And when by the Sun's Meridional Altitudes they had found the Solſtices and Equinoxes according to the Sun's mean motion, his Equation being not yet known, they fixed the beginning of this year to the Vernal Equinox, and in memory thereof erected this monument. Now this year being carried into *Chaldæa*, the *Chaldæans* began their year of *Nabonaſſar* on the ſame *Thoth* with the *Egyptians*, and made it of the ſame length. And the *Thoth* of the firſt year of *Nabonaſſar* fell upon the 26th day of *February*: which was 33 days and five hours before the Vernal Equinox, according to the Sun's mean motion. And the *Thoth* of this year moves backwards 33 days and five hours in 137 years, and therefore fell upon the Vernal Equinox 137 years before the *Æra* of *Nabonaſſar* began; that is, 884 years before *Chriſt*. And if it began upon the day next after the Vernal Equinox, it might begin three or four years earlier; and there we may place the death of this King. The *Greeks* feigned that he was the ſon of *Tithonus*, and therefore he was born after the return of *Seſac* into *Egypt*, with *Tithonus* and other captives, and ſo might be about 70 or 75 years old at his death.

883. *Dido* builds *Carthage*, and the *Phœnicians* begin presently after to sail as far as to the *Straights Mouth*, and beyond. *Æneas* was still alive, according to *Virgil*.

870. *Hesiod* flourishes. He hath told us himself that he lived in the age next after the wars of *Thebes* and *Troy*, and that this age should end when the men then living grew hoary and dropt into the grave; and therefore it was but of an ordinary length: and *Herodotus* has told us that *Hesiod* and *Homer* were but 400 years older than himself. Whence it follows that the destruction of *Troy* was not older than we have represented it.

860. *Mœris* Reigns in *Egypt*. He adorned *Memphis*, and translated the seat of his Empire thither from *Thebes*. There he built the famous Labyrinth, and the northern portico of the Temple of *Vulcan*, and dug the great Lake called the Lake of *Mœris*, and upon the bottom of it built two great Pyramids of brick: and these things being not mentioned by *Homer* or *Hesiod*, were unknown to them, and done after their days. *Mœris* wrote also a book of Geometry.

852. *Hazael* the successor of *Hadad* at *Damascus* dies and is Deified, as was *Hadad* before: and these Gods, together with *Arathes* the wife of *Hadad*, were worshipt in their Sepulchres or Temples,

Temples, 'till the days of *Joſephus* the *Jew*; and the *Syrians* boaſted their antiquity, not knowing, ſaith *Joſephus*, that they were novel.

844. The *Æolic* Migration. *Bœotia*, formerly called *Cadmeis*, is ſeized by the *Bœotians*.

838. *Cheops* Reigns in *Egypt*. He built the greateſt Pyramid for his ſepulchre, and forbad the worſhip of the former Kings; intending to have been worſhipped himſelf.

825. The *Heraclides*, after three Generations, or an hundred years, reckoned from their former expedition, return into *Peloponneſus*. Henceforward, to the end of the firſt *Meſſenian* war, reigned ten Kings of *Sparta* by one Race, and nine by another; ten of *Meſſene*, and nine of *Arcadia*: which, by reckoning (according to the ordinary courſe of nature) about twenty years to a Reign, one Reign with another, will take up about 190 years. And the ſeven Reigns more in one of the two Races of the Kings of *Sparta*, and eight in the other, to the battle at *Thermopylæ*; may take up 150 years more: and ſo place the return of the *Heraclides*, about 820 years before *Chriſt*.

824. *Cephren* Reigns in *Egypt*, and builds another great Pyramid.

808. *Mycerinus* Reigns there, and begins the third great Pyramid. He ſhut up the body of

his daughter in a hollow ox, and cauſed her to be worſhipped daily with odours.

804. The war, between the *Athenians* and *Spartans*, in which *Codrus*, King of the *Athenians*, is ſlain.

802. *Nitocris*, the ſiſter of *Mycerinus*, ſucceeds him, and finiſhes the third great Pyramid.

794. The *Ionic* Migration, under the conduct of the ſons of *Codrus*.

790. *Pul* founds the *Aſſyrian* Empire.

788. *Aſychis* Reigns in *Egypt*, and builds the eaſtern Portico of the Temple of *Vulcan* very ſplendidly; and a large Pyramid of brick, made of mud dug out of the Lake of *Mœris*. *Egypt* breaks into ſeveral Kingdoms. *Gnephactus* and *Bocchoris* Reign ſucceſſively in the upper *Egypt*; *Stephanathis*, *Necepſos* and *Nechus*, at *Sais*; *Anyſis* or *Amoſis*, at *Anyſis* or *Hanes*; and *Tacellotis*, at *Bubaſte*.

776. *Iphitus* reſtores the Olympiads. And from this *Æra* the Olympiads are now reckoned. *Gnephactus* Reigns at *Memphis*.

772. *Necepſos* and *Peloſiris* invent Aſtrology in *Egypt*.

760. *Semiramis* begins to flouriſh. *Sanchoniatho* writes.

751. *Sabacon* the *Ethiopian*, invades *Egypt*, now divided into various Kingdoms, burns *Bocchoris*,

Bocchoris, ſlays *Nechus*, and makes *Anyſis* fly.

747. *Pul*, King of *Aſſyria*, dies, and is ſucceeded at *Nineveh* by *Tiglathpilaſſer*, and at *Babylon* by *Nabonaſſar*. The *Egyptians*, who fled from *Sabacon*, carry their Aſtrology and Aſtronomy to *Babylon*, and found the *Æra* of *Nabonaſſar* in *Egyptian* years.

740. *Tiglathpilaſſer*, King of *Aſſyria*, takes *Damaſcus*, and captivates the *Syrians*.

729. *Tiglathpilaſſer* is ſucceeded by *Salmanaſſer*.

721. *Salmanaſſer*, King of *Aſſyria*, carries the Ten Tribes into captivity.

719. *Sennacherib* Reigns over *Aſſyria*. *Archias* the ſon of *Evagetus*, of the ſtock of *Hercules*, leads a Colony from *Corinth* into *Sicily*, and builds *Syracuſe*.

717. *Tirhakah* Reigns in *Ethiopia*.

714. *Sennacherib* is put to flight by the *Ethiopians* and *Egyptians*, with great ſlaughter.

711. The *Medes* revolt from the *Aſſyrians*. *Sennacherib* ſlain. *Aſſerhadon* ſucceeds him. This is that *Aſſerhadon-Pul*, or *Sardanapalus*, the ſon of *Anacyndaraxis*, or *Sennacherib*, who built *Tarſus* and *Anchiale* in one day.

710. *Lycurgus*, brings the poems of *Homer* out of *Aſia* into *Greece*.

708. *Lycurgus*, becomes tutor to *Charillus* or *Charilaus*, the young King of *Sparta*. *Ariſtotle* makes *Lycurgus* as old as *Iphitus*, becauſe his name was upon the Olympic Diſc. But the Diſc was one of the five games called the *Quinquertium*, and the *Quinquertium* was firſt inſtituted upon the eighteenth Olympiad. *Socrates* and *Thucydides* made the inſtitutions of *Lycurgus* about 300 years older than the end of the *Peloponneſian* war, that is, 705 years before *Chriſt*.

701. *Sabacon*, after a Reign of 50 years, relinquiſhes *Egypt* to his ſon *Sevechus* or *Sethon*, who becomes Prieſt of *Vulcan*, and neglects military affairs.

698. *Manaſſeh* Reigns.

697. The *Corinthians* begin firſt of any men to build ſhips with three orders of oars, called *Triremes*. Hitherto the *Greeks* had uſed long veſſels of fifty oars.

687. *Tirhakah* Reigns in *Egypt*.

681. *Aſſerhadon* invades *Babylon*.

673. The *Jews* conquered by *Aſſerhadon*, and *Manaſſeh* carried captive to *Babylon*.

671. *Aſſerhadon* invades *Egypt*. The government of *Egypt* committed to twelve princes.

668. The weſtern nations of *Syria*, *Phœnicia* and *Egypt*, revolt from the *Aſſyrians*. *Aſſerhadon* dies, and is ſucceeded by *Saoſduchinus*. *Manaſſeh* returns from Captivity.

658. *Phra-*

658. *Phraortes* Reigns in *Media*. The *Prytanes* Reign in *Corinth*, expelling their Kings.

657. The *Corinthians* overcome the *Corcyreans* at ſea: and this was the oldeſt ſea fight.

655. *Pſammiticus* becomes King of all *Egypt*, by conquering the other eleven Kings with whom he had already reigned fifteen years: he reigned about 39 years more. Henceforward the *Ionians* had acceſs into *Egypt*; and thence came the *Ionian* Philoſophy, Aſtronomy and Geometry.

652. The firſt *Meſſenian* war begins: it laſted twenty years.

647. *Charops*, the firſt decennial Archon of the *Athenians*. Some of theſe Archons might dye before the end of the ten years, and the remainder of the ten years be ſupplied by a new Archon. And hence the ſeven decennial Archons might not take up above forty or fifty years. *Saoſduchinus* King of *Aſſyria* dies, and is ſucceeded by *Chyniladon*.

640. *Joſiah* Reigns in *Judæa*.

636. *Phraortes*, King of the *Medes*, is ſlain in a war againſt the *Aſſyrians*. *Aſtyages* ſucceeds him.

635. The *Scythians* invade the *Medes* and *Aſſyrians*.

633. *Battus*

633. *Battus* builds *Cyrene*, where *Iraſa*, the city of *Antæus*, had ſtood.

627. *Rome* is built.

625. *Nabopolaſſar* revolts from the King of *Aſſyria*, and Reigns over *Babylon*. *Phalantus* leads the *Parthenians* into *Italy*, and builds *Tarentum*.

617. *Pſammiticus* dies. *Nechaoh* reigns in *Egypt*.

611. *Cyaxeres* Reigns over the *Medes*.

610. The Princes of the *Scythians* ſlain in a feaſt by *Cyaxeres*.

609. *Joſiah* ſlain. *Cyaxeres* and *Nebuchadnezzar* overthrow *Nineveh*, and, by ſharing the *Aſſyrian* Empire, grow great.

607. *Creon* the firſt annual Archon of the *Athenians*. The ſecond *Meſſenian* war begins. *Cyaxeres* makes the *Scythians* retire beyond *Colchos* and *Iberia*, and ſeizes the *Aſſyrian* Provinces of *Armenia*, *Pontus* and *Cappadocia*.

606. *Nebuchadnezzar* invades *Syria* and *Judæa*.

604. *Nabopolaſſar* dies, and is ſucceeded by his Son *Nebuchadnezzar*, who had already Reigned two years with his father.

600. *Darius* the *Mede*, the ſon of *Cyaxeres*, is born.

599. *Cyrus* is born of *Mandane*, the Siſter of *Cyaxeres*, and daughter of *Aſtyages*.

596. *Suſiana*

596: *Suſiana* and *Elam* conquered by *Nebuchadnezzar*. *Caranus* and *Perdiccas* fly from *Phidon*, and found the Kingdom of *Macedon*. *Phidon* introduces Weights and Meaſures, and the Coining of Silver Money.

590. *Cyaxeres* makes war upon *Alyattes* King of *Lydia*.

588. The Temple of *Solomon* is burnt by *Nebuchadnezzar*. The *Meſſenians* being conquered, fly into *Sicily*, and build *Meſſana*.

585. In the ſixth year of the *Lydian* war, a total Eclipſe of the Sun, predicted by *Thales*, *May* the 28th, puts an end to a Battel between the *Medes* and *Lydians*: Whereupon they make Peace, and ratify it by a marriage between *Darius Medus* the ſon of *Cyaxeres*, and *Ariene* the daughter of *Alyattes*.

584. *Phidon* preſides in the 49th Olympiad.

580. *Phidon* is overthrown. Two men choſen by lot, out of the city *Elis*, to preſide in the Olympic Games.

572. *Draco* is Archon of the *Athenians*, and makes laws for them.

568. The *Amphictions* make war upon the *Cirrheans*, by the advice of *Solon*, and take *Cirrha*. *Cliſthenes*, *Alcmæon* and *Eurolicus* commanded the forces of the *Amphictions*, and were contemporary to *Phidon*. For *Leocides* the ſon of

Phidon, and *Megacles* the ſon of *Alcmæon*, at one and the ſame time, courted *Agariſta* the daughter of *Cliſthenes*.

569. *Nebuchadnezzar* invades *Egypt*. *Darius* the *Mede* Reigns.

562. *Solon*, being Archon of the *Athenians*, makes laws for them.

557. *Periander* dies, and *Corinth* becomes free from Tyrants.

555. *Nabonadius* Reigns at *Babylon*. His Mother *Nitocris* adorns and fortifies that City.

550. *Piſiſtratus* becomes Tyrant at *Athens*. The Conference between *Crœſus* and *Solon*.

549. *Solon* dies, *Hegeſtratus* being Archon of *Athens*.

544. *Sardes* is taken by *Cyrus*. *Darius* the *Mede* recoins the *Lydian* money into *Darics*.

538. *Babylon* is taken by *Cyrus*.

536. *Cyrus* overcomes *Darius* the *Mede*, and tranſlates the Empire to the *Perſians*. The *Jews* return from Captivity, and found the ſecond Temple.

529. *Cyrus* dies. *Cambyſes* Reigns,

521. *Darius* the ſon of *Hyſtaſpes* Reigns. The *Magi* are ſlain. The various Religions of the ſeveral Nations of *Perſia*, which conſiſted in the worſhip of their ancient Kings, are aboliſhed; and by the influence of *Hyſtaſpes* and *Zoroaſter*,

the worſhip of One God, at Altars, without Temples is ſet up in all *Perſia*.

520. The ſecond Temple is built at *Jeruſalem*, by the command of *Darius*.

515. The ſecond Temple is finiſhed and dedicated.

513. *Harmodius* and *Ariſtogiton*, ſlay *Hipparchus* the ſon of *Piſiſtratus*, Tyrant of the *Athenians*.

508. The Kings of the *Romans* expelled, and Conſuls erected.

491. The Battle of *Marathon*.

485. *Xerxes* Reigns.

480. The Paſſage of *Xerxes* over the *Helleſpont* into *Greece*, and Battles of *Thermopylæ* and *Salamis*.

464. *Artaxerxes Longimanus* Reigns.

457. *Ezra* returns into *Judæa*. *Johanan* the father of *Jaddua* was now grown up, having a chamber in the Temple.

444. *Nehemiah* returns into *Judæa*. *Herodotus* writes.

431. The *Peloponneſian* war begins.

428. *Nehemiah* drives away *Manaſſeh* the brother of *Jaddua*, becauſe he had married *Nicaſo* the daughter of *Sanballat*.

424. *Darius Nothus* Reigns.

422. *Sanballat* builds a Temple in *Mount Gerizim*, and makes his ſon-in-law *Manaſſeh* the firſt High-Prieſt thereof.

412. Hitherto the Prieſts and Levites were numbered, and written in the Chronicles of the *Jews*, before the death of *Nehemiah*: at which time either *Johanan* or *Jaddua* was High-Prieſt. And here Ends the Sacred Hiſtory of the *Jews*.

405. *Artaxerxes Mnemon* Reigns. The end of the *Peloponneſian* war.

359. *Artaxerxes Ochus* Reigns.

338. *Arogus* Reigns.

336. *Darius Codomannus* Reigns.

332. The *Perſian* Empire conquered by *Alexander* the great.

331. *Darius Codomannus*, the laſt King of *Perſia*, ſlain.

THE

THE CHRONOLOGY OF ANCIENT KINGDOMS AMENDED.

CHAP. I.

Of the Chronology of the First Ages of the Greeks.

ALL Nations, before they began to keep exact accounts of Time, have been prone to raiſe their Antiquities; and this humour has been promoted, by the Contentions between Nations about their Originals. *Herodotus* [a] tells us, that the Prieſts of *Egypt* reckoned from the Reign of *Menes* to that of *Sethon*, who put *Sennacherib* to flight, three hundred forty and one Generations of men, and as many Prieſts of *Vulcan*, and as many Kings

[a] Herod. l. 2.

of *Egypt*: and that three hundred Generations make ten thouſand years; *for*, ſaith he, *three Generations of men make an hundred years*: and the remaining forty and one Generations make 1340 years: and ſo the whole time from the Reign of *Menes* to that of *Sethon* was 11340 years. And by this way of reckoning, and allotting longer Reigns to the Gods of *Egypt* than to the Kings which followed them, *Herodotus* tells us from the Prieſts of *Egypt*, that from *Pan* to *Amoſis* were 15000 years, and from *Hercules* to *Amoſis* 17000 years. So alſo the *Chaldæans* boaſted of their Antiquity; for *Calliſthenes*, the Diſciple of *Ariſtotle*, ſent Aſtronomical Obſervations from *Babylon* to *Greece*, ſaid to be of 1903 years ſtanding before the times of *Alexander* the great. And the *Chaldæans* boaſted further, that they had obſerved the Stars 473000 years; and there were others who made the Kingdoms of *Aſſyria*, *Media* and *Damaſcus*, much older than the truth.

Some of the *Greeks* called the times before the Reign of *Ogyges*, Unknown, becauſe they had No Hiſtory of them; thoſe between his flood and the beginning of the Olympiads, Fabulous, becauſe their Hiſtory was much mixed with Poetical Fables: and thoſe after the beginning of the Olympiads, Hiſtorical, becauſe their Hiſtory

Hiſtory was free from ſuch Fables. The fabulous Ages wanted a good Chronology, and ſo alſo did the Hiſtorical, for the firſt 60 or 70 Olympiads.

The *Europeans*, had no Chronology before the times of the *Perſian* Empire: and whatſoever Chronology they now have of ancienter times, hath been framed ſince, by reaſoning and conjecture. In the beginning of that Monarchy, *Acuſilaus* made *Phoroneus* as old as *Ogyges* and his flood, and that flood 1020 years older than the firſt Olympiad; which is above 680 years older than the truth: and to make out this reckoning his followers have encreaſed the Reigns of Kings in length and number. *Plutarch* [b] tells us that the Philoſophers anciently delivered their Opinions in Verſe, as *Orpheus*, *Heſiod*, *Parmenides*, *Xenophanes*, *Empedocles*, *Thales*; but afterwards left off the uſe of Verſes; and that *Ariſtarchus*, *Timocharis*, *Ariſtillus*, *Hipparchus*, did not make Aſtronomy the more contemptible by deſcribing it in Proſe; after *Eudoxus*, *Heſiod*, and *Thales* had wrote of it in Verſe. *Solon* wrote [c] in Verſe, and all the Seven Wiſe Men were addicted to Poetry, as *Anaximenes* [d] affirmed. 'Till thoſe days the *Greeks* wrote only in Verſe, and while they did ſo there could be no Chronology, nor any other Hiſtory, than ſuch as was mixed with poetical

[b] Plutarch. de Pythiæ Oraculo.

[c] Plutarch. in Solon.

[d] Apud Diog. Laert. in Solon. p. 10.

poetical fancies. *Pliny*, [e] in reckoning up the Inventors of things, tells us, *that* Pherecydes Syrius *taught to compoſe diſcourſes in Proſe in the Reign of* Cyrus, *and* Cadmus Mileſius *to write Hiſtory*. And in [f] another place he ſaith *that* Cadmus Mileſius *was the firſt that wrote in Proſe*. *Joſephus* tells us [g] that *Cadmus Mileſius* and *Acuſilaus* were but a little before the expedition of the *Perſians* againſt the *Greeks*: and *Suidas* [h] calls *Acuſilaus* a moſt ancient Hiſtorian, and ſaith that *he wrote Genealogies out of tables of braſs, which his father, as was reported, found in a corner of his houſe*. Who hid them there may be doubted: For the *Greeks* [i] had no publick table or inſcription older than the Laws of *Draco*. *Pherecydes Athenienſis*, in the Reign of *Darius Hyſtaſpis*, or ſoon after, wrote of the Antiquities and ancient Genealogies of the *Athenians*, in ten books; and was one of the firſt *European* writers of this kind, and one of the beſt; whence he had the name of *Genealogus*; and by *Dionyſius* [k] *Halicarnaſſenſis* is ſaid to be ſecond to none of the Genealogers. *Epimenides*, not the Philoſopher, but an Hiſtorian, wrote alſo of the ancient Genealogies: and *Hellanicus*, who was twelve years older than *Herodotus*, digeſted his Hiſtory by the Ages or Succeſſions of the Prieſteſſes of *Juno Argiva*. Others digeſted theirs

[e] Plin. nat. hiſt. l. 7. c. 56.

[f] Ib. l. 5. c. 29.

[g] Cont. Apion. ſub initio.

[h] In Ἀκουσίλαος.

[i] Joſeph. cont. Ap. l. 1.

[k] Dionyſ. l. 1. initio.

by thoſe of the Archons of *Athens*, or Kings of the *Lacedæmonians*. *Hippias* the *Elean* publiſhed a Breviary of the Olympiads, ſupported by no certain arguments, as *Plutarch* [l] tells us: he lived in the 105th Olympiad, and was derided by *Plato* for his Ignorance. This Breviary ſeems to have contained nothing more than a ſhort account of the Victors in every Olympiad. Then [m] *Ephorus*, the diſciple of *Iſocrates*, formed a Chronological Hiſtory of *Greece*, beginning with the Return of the *Heraclides* into *Peloponneſus*, and ending with the Siege of *Perinthus*, in the twentieth year of *Philip* the father of *Alexander* the great, that is, eleven years before the fall of the *Perſian* Empire: but [n] he digeſted things by Generations, and the reckoning by the Olympiads, or by any other *Æra*, was not yet in uſe among the *Greeks*. The *Arundelian* Marbles were compoſed ſixty years after the death of *Alexander* the great (*An.* 4. *Olymp.* 128.) and yet mention not the Olympiads, nor any other ſtanding *Æra*, but reckon backwards from the time then preſent. But Chronology was now reduced to a reckoning by Years; and in the next Olympiad *Timæus Siculus* improved it: for he wrote a Hiſtory in ſeveral books, down to his own times, according to the Olympiads; comparing the *Ephori*, the Kings of *Sparta*, the Archons

[l] Plutarch. in Numa.

[m] Diodor. l. 16. p. 550. Edit. Steph.

[n] Polyb. p. 379. B.

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chons of *Athens*, and the Prieſteſſes of *Argos* with the Olympic Victors, ſo as to make the Olympiads, and the Genealogies and Succeſſions of Kings and Prieſteſſes, and the Poetical Hiſtories ſuit with one another, according to the beſt of his judgment: and where he left off, *Polybius* began, and carried on the Hiſtory. *Eratoſthenes* wrote above an hundred years after the death of *Alexander* the great: He was followed by *Apollodorus*; and theſe two have been followed ever ſince by Chronologers.

But how uncertain their Chronology is, and how doubtful it was reputed by the *Greeks* of thoſe times, may be underſtood by theſe paſſages of *Plutarch*. *Some reckon* Lycurgus, ſaith he, ° *contemporary to* Iphitus, *and to have been his companion in ordering the Olympic feſtivals, amongſt whom was* Ariſtotle *the Philoſopher*; *arguing from the Olympic Diſc, which had the name of* Lycurgus *upon it. Others ſupputing the times by the Kings of* Lacedæmon, *as* Eratoſthenes *and* Apollodorus, *affirm that he was not a few years older than the firſt Olympiad.* He began to flouriſh in the 17th or 18th Olympiad, and at length *Ariſtotle* made him as old as the firſt Olympiad; and ſo did *Epaminondas*, as he is cited by *Ælian* and *Plutarch*: and then *Eratoſthenes*, *Apollodorus*, and their followers, made him above an hundred years older.

° In vita Lycurgi, ſub initio.

And

And in another place *Plutarch* [p] tells us: *The Congreſs of* Solon *with* Crœſus, *ſome think they can confute by Chronology. But a Hiſtory ſo illuſtrious, and verified by ſo many witneſſes, and which is more, ſo agreeable to the manners of* Solon, *and worthy of the greatneſs of his mind, and of his wiſdom, I cannot perſuade my ſelf to reject becauſe of ſome Chronological Canons, as they call them, which hundreds of authors correcting, have not yet been able to conſtitute any thing certain, in which they could agree amongſt themſelves, about repugnancies.*

[p] In Solone.

As for the Chronology of the *Latines*, that is ſtill more uncertain. *Plutarch* [q] repreſents great uncertainties in the Originals of *Rome*, and ſo doth *Servius* [r]. The old Records of the *Latines* were burnt [s] by the *Gauls*, an hundred and twenty years after the Regifuge, and ſixty four years before the death of *Alexander* the great: and *Quintus Fabius Pictor*, [t] the oldeſt Hiſtorian of the *Latines*, lived an hundred years later than that King, and took almoſt all things from *Diocles Peparethius*, a *Greek*. The Chronologers of *Gallia*, *Spain*, *Germany*, *Scythia*, *Swedeland*, *Britain* and *Ireland* are of a date ſtill later; for *Scythia* beyond the *Danube* had no letters, 'till *Ulphilas* their Biſhop formed them; which was about ſix hundred years after the death of *Alexander* the great: and *Germany* had none 'till

[q] Plutarch. in Romulo & Numa.

[r] In Æneid. 7. v. 678.

[s] Diodor. l. 1.

[t] Plutarch. in Romulo.

it received them, from the weſtern Empire of the *Latines*, above ſeven hundred years after the death of that King. The *Hunns*, had none in the days of *Procopius*, who flouriſhed 850 years after the death of that King: and *Sweden* and *Norway* received them ſtill later. And things ſaid to be done above one or two hundred years before the uſe of letters, are of little credit.

[u] Lib. 1. in Proæm.

Diodorus, [u] in the beginning of his Hiſtory tells us, that he did not define by any certain ſpace the times preceding the *Trojan* War, becauſe he had no certain foundation to rely upon: but from the *Trojan* war, according to the reckoning of *Apollodorus*, whom he followed, there were eighty years to the Return of the *Heraclides* into *Peloponneſus*; and that from that Period to the firſt Olympiad, there were three hundred and twenty eight years, computing the times from the Kings of the *Lacedæmonians*. *Apollodorus* followed *Eratoſthenes*, and both of them followed *Thucydides*, in reckoning eighty years from the *Trojan* war to the Return of the *Heraclides*: but in reckoning 328 years from that Return to the firſt Olympiad, *Diodorus* tells us, that the times were computed from the Kings of the *Lacedæmonians*; and *Plutarch* [x] tells us, that *Apollodorus*, *Eratoſthenes* and others followed that computation: and ſince this reckoning is ſtill received by Chronologers, and was gathered

[x] Plutarch. in Lycurgo ſub initio.

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gathered by computing the times from the Kings of the *Lacedæmonians*, that is from their number, let us re-examin that Computation:

The *Egyptians* reckoned the Reigns of Kings equipollent to Generations of men, and three Generations to an hundred years, as above; and ſo did the *Greeks* and *Latines*: and accordingly they have made their Kings Reign one with another thirty and three years a-piece, and a-bove. For they make the ſeven Kings of *Rome* who preceded the Conſuls to have Reigned 244 years, which is 35 years a-piece: and the firſt twelve Kings of *Sicyon*, *Ægialeus*, *Europs*, &c. to have Reigned 529 years, which is 44 years a-piece: and the firſt eight Kings of *Argos*, *Inachus*, *Phoroneus*, &c. to have Reigned 371 years, which is above 46 years a-piece: and between the Return of the *Heraclides* into *Pelo-ponneſus*, and the end of the firſt *Meſſenian* war, the ten Kings of *Sparta* in one Race; *Eu-ryſthenes*, *Agis*, *Echeſtratus*, *Labotas*, *Doryagus*, *Ageſilaus*, *Archelaus*, *Teleclus*, *Alcamenes*, and *Polydorus*: the nine in the other Race; *Procles*, *Sous*, *Eurypon*, *Prytanis*, *Eunomus*, *Polydectes*, *Charilaus*, *Nicander*, *Theopompus*: the ten Kings of *Meſſene*; *Creſphontes*, *Epytus*, *Glaucus*, *Iſthmi-us*, *Dotadas*, *Sibotas*, *Phintas*, *Antiochus*, *Euphaes*, *Ariſtodemus*: and the nine of *Arcadia*; *Cypſelus*,

Olæas, *Buchalion*, *Phialus*, *Simus*, *Pompus*, *Ægineta*, *Polymneſtor*, *Æchmis*, according to Chronologers, took up 379 years: which is 38 years a-piece to the ten Kings, and 42 years a-piece to the nine. And the five Kings of the Race of *Euryſthenes*, between the end of the firſt *Meſſenian* war, and the beginning of the Reign of *Darius Hyſtaſpis*; *Eurycrates*, *Anaxander*, *Eurycrates* II, *Leon*, *Anaxandrides*, Reigned 202 years, which is above 40 years a-piece.

Thus the *Greek* Chronologers, who follow *Timæus* and *Eratoſthenes*, have made the Kings of their ſeveral Cities, who lived before the times of the *Perſian* Empire, to Reign about 35 or 40 years a-piece, one with another; which is a length ſo much beyond the courſe of nature, as is not to be credited. For by the ordinary courſe of nature Kings Reign, one with another, about eighteen or twenty years a-piece: and if in ſome inſtances they Reign, one with another, five or ſix years longer, in others they Reign as much ſhorter: eighteen or twenty years is a medium. So the eighteen Kings of *Judah* who ſucceeded *Solomon*, Reigned 390 years, which is one with another 22 years a-piece. The fifteen Kings of *Iſrael* after *Solomon*, Reigned 259 years, which is 17¼ years a-piece. The eighteen Kings of *Babylon*, *Nabonaſſar* &c. Reign-

ed 209 years, which is 11⅓ years a-piece. The ten Kings of *Perſia*; *Cyrus*, *Cambyſes*, &c. Reigned 208 years, which is almoſt 21 years a-piece. The ſixteen Succeſſors of *Alexander* the great, and of his brother and ſon in *Syria*; *Seleucus*, *Antiochus Soter*, &c. Reigned 244 years, after the breaking of that Monarchy into various Kingdoms, which is 15¼ years a-piece. The eleven Kings of *Egypt*; *Ptolomæus Lagi*, &c. Reigned 277 years, counted from the ſame Period, which is 25 years a-piece. The eight in *Macedonia*; *Caſſander*, &c. Reigned 138 years, which is 17¼ years a-piece. The thirty Kings of *England*; *William* the Conqueror, *William Rufus*, &c. Reigned 648 years, which is 21½ years a-piece. The firſt twenty four Kings of *France*; *Pharamundus*, &c. Reigned 458 years, which is 19 years a-piece: the next twenty four Kings of *France*; *Ludovicus Balbus*, &c. 451 years, which is 18¾ years a-piece: the next fifteen, *Philip Valeſius*, &c. 315 years, which is 21 years a-piece: and all the ſixty three Kings of *France*, 1224 years, which is 19½ years a-piece. Generations from father to ſon, may be reckoned one with another at about 33 or 34 years a-piece, or about three Generations to an hundred years: but if the reckoning proceed by the eldeſt ſons, they are ſhorter, ſo that three of them may be reckoned

reckoned at about 75 or 80 years: and the Reigns of Kings are ſtill ſhorter, becauſe Kings are ſucceeded not only by their eldeſt ſons, but ſometimes by their brothers, and ſometimes they are ſlain or depoſed; and ſucceeded by others of an equal or greater age, eſpecially in elective or turbulent Kingdoms. In the later Ages, ſince Chronology hath been exact, there is ſcarce an inſtance to be found of ten Kings Reigning any where in continual Succeſſion above 260 years: but *Timæus* and his followers, and I think alſo ſome of his Predeceſſors, after the example of the *Egyptians*, have taken the Reigns of Kings for Generations, and reckoned three Generations to an hundred, and ſometimes to an hundred and twenty years; and founded the Technical Chronology of the *Greeks* upon this way of reckoning. Let the reckoning be reduced to the courſe of nature, by putting the Reigns of Kings one with another, at about eighteen or twenty years a-piece: and the ten Kings of *Sparta* by one Race, the nine by another Race, the ten Kings of *Meſſene*, and the nine of *Arcadia*, above mentioned, between the Return of the *Heraclides* into *Peloponneſus*, and the end of the firſt *Meſſenian* war, will ſcarce take up above 180 or 190 years: whereas according to Chronologers they took up 379 years.

For confirming this reckoning, I may add another argument. *Euryleon* the ſon of *Ægeus*, [y] commanded the main body of the *Meſſenians* in the fifth year of the firſt *Meſſenian* war, and was in the fifth Generation from *Oiolicus* the ſon of *Theras*, the brother-in-law of *Ariſtodemus*, and tutor to his ſons *Euryſthenes* and *Procles*, as *Pauſanias* [z] relates: and by conſequence, from the return of the *Heraclides*, which was in the days of *Theras*, to the battle which was in the fifth year of this war, there were ſix Generations, which, as I conceive, being for the moſt part by the eldeſt ſons, will ſcarce exceed thirty years to a Generation; and ſo may amount unto 170 or 180 years. That war laſted 19 or 20 years: add the laſt 15 years, and there will be about 190 years to the end of that war: whereas the followers of *Timæus* make it about 379 years, which is above ſixty years to a Generation.

[y] Pauſan l. 4. c. 13. p. 28. & c. 7. p. 296. & l. 3. c. 15. p. 245.

[z] Pauſan. l. 4. c. 7. p. 296.

By theſe arguments, Chronologers have lengthned the time, between the return of the *Heraclides* into *Peloponneſus* and the firſt *Meſſenian* war, adding to it about 190 years: and they have alſo lengthned the time, between that war and the riſe of the *Perſian* Empire. For in the Race of the *Spartan* Kings, deſcended from *Euryſthenes*; after *Polydorus*, reigned [a] theſe Kings, *Eury-*

[a] Herod. l. 7.

Eurycrates, *Anaxander*, *Eurycratides*, *Leon*, *Anaxandrides*, *Cleomenes*, *Leonidas*, &c. And in the other Race deſcended from *Procles*; after *Theopompus*, reigned [b] theſe, *Anaxandrides*, *Archidemus*, *Anaxileus*, *Leutychides*, *Hippocratides*, *Ariſton*, *Demaratus*, *Leutychides* II. &c. according to *Herodotus*. Theſe Kings reigned 'till the ſixth year of *Xerxes*, in which *Leonidas* was ſlain by the *Perſians* at *Thermopylæ*; and *Leutychides* II. ſoon after, flying from *Sparta* to *Tegea*, died there. The ſeven Reigns of the Kings of *Sparta*, which follow *Polydorus*, being added to the ten Reigns above mentioned, which began with that of *Euryſthenes*; make up ſeventeen Reigns of Kings, between the return of the *Heraclides* into *Peloponneſus* and the ſixth year of *Xerxes*: and the eight Reigns following *Theopompus*, being added to the nine Reigns above mentioned, which began with that of *Procles*, make up alſo ſeventeen Reigns: and theſe ſeventeen Reigns, at twenty years a-piece one with another, amount unto three hundred and forty years. Count theſe 340 years upwards from the ſixth year of *Xerxes*, and one or two years more for the war of the *Heraclides*, and Reign of *Ariſtodemus*, the father of *Euryſthenes* and *Procles*; and they will place the Return of the *Heraclides* into *Peloponneſus*, 159 years after the death

[b] Herod. l. 8.

death of *Solomon*, and 46 years before the firſt Olympiad, in which *Coræbus* was victor. But the followers of *Timæus* have placed this Return two hundred and eighty years earlier. Now this being the computation upon which the *Greeks*, as you have heard from *Diodorus* and *Plutarch*, have founded the Chronology of their Kingdoms, which were ancienter than the *Perſian* Empire; that Chronology is to be rectified, by ſhortening the times which preceded the death of *Cyrus*, in the proportion of almoſt two to one; for the times which follow the death of *Cyrus* are not much amiſs.

The Artificial Chronologers, have made *Lycurgus*, the legiſlator, as old as *Iphitus*, the reſtorer of the Olympiads; and *Iphitus*, an hundred and twelve years, older than the firſt Olympiad: and, to help out the Hypotheſis, they have feigned twenty eight Olympiads older than the firſt Olympiad, wherein *Coræbus* was victor. But theſe things were feigned, after the days of *Thucydides* and *Plato*: for *Socrates* died three years after the end of the *Peloponneſian* war, and *Plato* [c] introduceth him ſaying, that *the inſtitutions of* Lycurgus *were but of three hundred years ſtanding, or not much more.* And [d] *Thucydides*, in the reading followed by *Stephanus*, ſaith, that *the* Lacedæmonians, *had from ancient times uſed good*

[c] Plato in Minoe.

[d] Thucyd. l. 1. p. 13.

laws, and been free from tyranny; and that from the time that they had uſed one and the ſame adminiſtration of their commonwealth, to the end of the Peloponneſian *war, there were three hundred years and a few more.* Count three hundred years back from the end of the *Peloponneſian* war, and they will place the Legiſlature of *Lycurgus* upon the 19th Olympiad. And, according to *Socrates*, it might be upon the 22d or 23d. *Athenæus* [e] tells us out of ancient authors (*Hellanicus*, *Soſimus* and *Hieronymus*) that *Lycurgus* the Legiſlator, was contemporary to *Terpander* the Muſician; and that *Terpander* was the firſt man who got the victory in the *Carnea*, in a ſolemnity of muſic inſtituted in thoſe feſtivals in the 26th Olympiad. He overcame four times in thoſe *Pythic* games, and therefore lived at leaſt 'till the 29th Olympiad: and beginning to flouriſh in the days of *Lycurgus*, it is not likely that *Lycurgus* began to flouriſh, much before the 18th Olympiad. The name of *Lycurgus* being on the Olympic Diſc, *Ariſtotle* concluded thence, that *Lycurgus* was the companion of *Iphitus*, in reſtoring the Olympic games: and this argument might be the ground of the opinion of Chronologers, that *Lycurgus* and *Iphitus* were contemporary. But *Iphitus* did not reſtore all the Olympic games. He [f] reſtored indeed the Racing

[e] Athen. l. 14. p. 605.

[f] Pauſan. l. 5. c. 8.

in the firſt Olympiad, *Coræbus* being victor. In the 14th Olympiad, the double *ſtadium* was added, *Hypænus* being victor. And in the 18th Olympiad the *Quinquertium* and Wreſtling were added, *Lampus* and *Eurybatus*, two *Spartans*, being victors: And the Diſc was one of the games of the *Quinquertium*. [g] *Pauſanias* tells us that there were three Diſcs kept in the Olympic treaſury at *Altis*: theſe therefore having the name of *Lycurgus* upon them, ſhew that they were given by him, at the inſtitution of the *Quinquertium*, in the 18th Olympiad. Now *Polydectes* King of *Sparta*, being ſlain before the birth of his ſon *Charillus* or *Charilaus*, left the Kingdom to *Lycurgus* his brother; and *Lycurgus*, upon the birth of *Charillus*, became tutor to the child; and after about eight months travelled into *Crete* and *Aſia*, till the child grew up, and brought back with him the poems of *Homer*; and ſoon after publiſhed his laws, ſuppoſe upon the 22d or 23d Olympiad; for he was then growing old: and *Terpander* was a Lyric Poet, and began to flouriſh about this time; for [h] he imitated *Orpheus* and *Homer*, and ſung *Homer*'s verſes and his own, and wrote the laws of *Lycurgus* in verſe, and was victor in the *Pythic* games in the 26th Olympiad, as above. He was the firſt who diſtinguiſhed the modes

[g] Pauſan. l 6. c. 19.

[h] Plutarch. de Muſica. Clemens Strom. l. 1. p. 308.

of Lyric muſic by ſeveral names. *Ardalus* and *Clonas* ſoon after did the like for wind muſic: and from henceforward, by the encouragement of the *Pythic* games, now inſtituted, ſeveral eminent Muſicians and Poets flouriſhed in *Greece*: as *Archilochus*, *Eumelus Corinthius*, *Polymneſtus*, *Thaletas*, *Xenodemus*, *Xenocritus*, *Sacadas*, *Tyrtæus*, *Tleſilla*, *Rhianus*, *Alcman*, *Arion*, *Steſichorus*, *Mimnermnus*, *Alcæus*, *Sappho*, *Theognis*, *Anacreon*, *Ibycus*, *Simonides*, *Æſchylus*, *Pindar*, by whom the Muſic and Poetry of the *Greeks* were brought to perfection.

Lycurgus, publiſhed his laws in the Reign of *Ageſilaus*, the ſon and ſucceſſor of *Doryagus*, in the Race of the Kings of *Sparta* deſcended from *Euryſthenes*. From the Return of the *Heraclides* into *Peloponneſus*, to the end of the Reign of *Ageſilaus*, there were ſix Reigns: and from the ſame Return to the end of the Reign of *Polydectes*, in the Race of the *Spartan* Kings deſcended from *Procles*, there were alſo ſix Reigns: and theſe Reigns, at twenty years a-piece one with another, amount unto 120 years; beſides the ſhort Reign of *Ariſtodemus*, the father of *Euryſthenes* and *Procles*, which might amount to a year or two: for *Ariſtodemus* came to the crown, as [i] *Herodotus* and the *Lacedæmonians* themſelves affirmed. The times of the deaths of *Ageſi-*

[i] Herod. l. 6. c. 52.

Ageſilaus and *Polydectes* are not certainly known: but it may be preſumed that *Lycurgus* did not meddle with the Olympic games before he came to the Kingdom; and therefore *Polydectes* died in the beginning of the 18th Olympiad, or but a very little before. If it may be ſuppoſed that the 20th Olympiad was in, or very near to the middle time between the deaths of the two Kings *Polydectes* and *Ageſilaus*, and from thence be counted upwards the aforeſaid 120 years, and one year more for the Reign of *Ariſtodemus*; the reckoning will place the Return of the *Heraclides*, about 45 years before the beginning of the Olympiads.

Iphitus, who reſtored the Olympic games, [k] was deſcended from *Oxylus*, the ſon of *Hæmon*, the ſon of *Thoas*, the ſon of *Andræmon*: *Hercules* and *Andræmon* married two ſiſters: *Thoas* warred at *Troy*: *Oxylus* returned into *Peloponneſus* with the *Heraclides*. In this return he commanded the body of the *Ætolians*, and recovered *Elea*; [l] from whence his anceſtor *Ætolus*, the ſon of *Endymion*, the ſon of *Aethlius*, had been driven by *Salmoneus* the grandſon of *Hellen*. By the friendſhip of the *Heraclides*, *Oxylus* had the care of the Olympic Temple committed to him: and the *Heraclides*, for his ſervice done them, granted further upon oath that the country of

[k] Pauſan. l. 5. c. 4.

[l] Pauſan. l. 5. c. 1, 3, 8. Strabo, l. 8. p. 357.

the *Eleans* ſhould be free from invaſions, and be defended by them from all armed force: And when the *Eleans* were thus conſecrated, *Oxylus* reſtored the Olympic games: and after they had been again intermitted, *Iphitus* their King [m] reſtored them, and made them quadrennial. *Iphitus* is by ſome reckoned the ſon of *Hæmon*, by others the ſon of *Praxonidas*, the ſon of *Hæmon*: but *Hæmon* being the father of *Oxylus*, I would reckon *Iphitus* the ſon of *Praxonidas*, the ſon of *Oxylus*, the ſon of *Hæmon*. And by this reckoning the Return of the *Heraclides* into *Peloponneſus* will be two Generations by the eldeſt ſons, or about 52 years, before the Olympiads.

[m] Pauſan. l. 5. c. 4.

Pauſanias [n] repreſents that *Melas* the ſon of *Antiſſus*, of the poſterity of *Gonuſſa* the daughter of *Sicyon*, was not above ſix Generations older than *Cypſelus* King of *Corinth*; and that he was contemporary to *Aletes*, who returned with the *Heraclides* into *Peloponneſus*. The Reign of *Cypſelus* began *An.* 2, Olymp. 31, according to Chronologers; and ſix Generations, at about 30 years to a Generation, amount unto 180 years. Count thoſe years backwards from *An.* 2, Olymp. 31, and they will place the Return of the *Heraclides* into *Peloponneſus* 58 years before the firſt Olympiad. But it might not be

[n] Pauſan. l. 5. c. 18.

ſo

ſo early, if the Reign of *Cypſelus* began three or four Olympiads later; for he reigned before the *Perſian* Empire began.

Hercules the *Argonaut* was the father of *Hyllus*; the father of *Cleodius*; the father of *Ariſtomachus*; the father of *Temenus*, *Creſphontes*, and *Ariſtodemus*, who led the *Heraclides* into *Peloponneſus*: and *Euryſtheus*, who was of the ſame age with *Hercules*, was ſlain in the firſt attempt of the *Heraclides* to return: *Hyllus* was ſlain in the ſecond attempt, *Cleodius* in the third attempt, *Ariſtomachus* in the fourth attempt, and *Ariſtodemus* died as ſoon as they were returned, and left the Kingdom of *Sparta* to his ſons *Euryſthenes* and *Procles*. Whence their Return was four Generations later than the *Argonautic* expedition: And theſe Generations were ſhort ones, being by the chief of the family, and ſuit with the reckoning of *Thucydides* and the Ancients, that the taking of *Troy* was about 75 or eighty years before the return of the *Heraclides* into *Peloponneſus*; and the *Argonautic* expedition one Generation earlier than the taking of *Troy*. Count therefore eighty years backward from the Return of the *Heraclides* into *Peloponneſus* to the *Trojan* war, and the taking of *Troy* will be about 76 years after the death of *Solomon*: And the *Argonautic* expedition, which was one Generation earlier,

earlier, will be about 43 years after it. From the taking of *Troy* to the Return of the *Heraclides*, could ſcarce be more than eighty years, becauſe *Oreſtes* the ſon of *Agamemnon* was a youth at the taking of *Troy*, and his ſons *Penthilus* and *Tiſamenus* lived till the Return of the *Heraclides*.

Æſculapius and *Hercules* were *Argonauts*, and *Hippocrates* was the eighteenth incluſively by the father's ſide from *Æſculapius*, and the nineteenth from *Hercules* by the mother's ſide: and becauſe theſe Generations, being taken notice of by writers, were moſt probably by the principal of the family, and ſo for the moſt part by the eldeſt ſons; we may reckon about 28 or at the moſt about 30 years to a Generation. And thus the ſeventeen intervals by the father's ſide, and eighteen by the mother's, will at a middle reckoning amount unto about 507 years: which counted backwards from the beginning of the *Peloponneſian* war, at which time *Hippocrates* began to flouriſh, will reach up to the 43d year after the death of *Solomon*, and there place the *Argonautic* expedition.

When the *Romans* conquered the *Carthaginians*, the Archives of *Carthage* came into their hands: And thence *Appion*, in his hiſtory of the *Punic* wars, tells in round numbers that *Carthage*

thage ſtood ſeven hundred years: and * *Solinus* adds the odd number of years in theſe words: *Adrymeto atque Carthagini author eſt a Tyro populus. Urbem iſtam, ut Cato in Oratione Senatoria autumat, cum rex Hiarbas rerum in Libya potiretur, Eliſſa mulier extruxit, domo Phœnix, & Carthadam dixit, quod Phœnicum ore exprimit civitatem novam; mox ſermone verſo Carthago dicta eſt, quæ poſt annos ſeptingentos triginta ſeptem exciditur quam fuerat extructa.* *Eliſſa* was *Dido*, and *Carthage* was deſtroyed in the Conſulſhip of *Lentulus* and *Mummius*, in the year of the *Julian Period* 4568; from whence count backwards 737 years, and the *Encænia* or Dedication of the City, will fall upon the 16th year of *Pygmalion*, the brother of *Dido*, and King of *Tyre*. She fled in the ſeventh year of *Pygmalion*, but the *Æra* of the City began with its *Encænia*. Now *Virgil*, and his Scholiaſt *Servius*, who might have ſome things from the archives of *Tyre* and *Cyprus*, as well as from thoſe of *Carthage*, relate that *Teucer* came from the war of *Troy* to *Cyprus*, in the days of *Dido*, a little before the Reign of her brother *Pygmalion*; and, in conjunction with her father, ſeized *Cyprus*, and ejected *Cinyras*: and the Marbles ſay that *Teucer* came to *Cyprus* ſeven years after the deſtruction of *Troy*, and built *Salamis*; and *Apollodorus*, that *Cinyras* married *Metharme* the daugh-

* Solin. c. 30.

ter of *Pygmalion*, and built *Paphos*. Therefore, if the *Romans*, in the days of *Auguſtus*, followed not altogether the artificial Chronology of *Eratoſthenes*, but had theſe things from the records of *Carthage*, *Cyprus*, or *Tyre*; the arrival of *Teucer* at *Cyprus* will be in the Reign of the predeceſſor of *Pygmalion*: and by conſequence the deſtruction of *Troy*, about 76 years later than the death of *Solomon*.

[p] Dionyſ. l. 1. p. 15.

Dionyſius Halicarnaſſenſis [p] tells us, that in the time of the *Trojan* war, *Latinus* was King of the *Aborigines* in *Italy*, and that in the ſixteenth Age after that war, *Romulus* built *Rome*. By Ages he means Reigns of Kings: for after *Latinus* he names ſixteen Kings of the *Latines*, the laſt of which was *Numitor*, in whoſe days *Romulus* built *Rome*: for *Romulus* was contemporary to *Numitor*, and after him *Dionyſius* and others reckon ſix Kings more over *Rome*, to the beginning of the Conſuls. Now theſe twenty and two Reigns, at about 18 years to a Reign one with another, for many of theſe Kings were ſlain, took up 396 years; which counted back from the conſulſhip of *Junius Brutus* and *Valerius Publicola*, the two firſt Conſuls, place the *Trojan* war about 78 years after the death of *Solomon*.

The expedition of *Seſoſtris* was one Generation earlier than the *Argonautic* expedition: for

in his return back into *Egypt* he left *Æetes* in *Colchis*, and *Æetes* reigned there 'till the *Argonautic* expedition; and *Prometheus* was left by *Seſoſtris* with a body of men at *Mount Caucaſus*, to guard that paſs, and after thirty years was releaſed by *Hercules* the *Argonaut*: and *Phlyas* and *Eumedon*, the ſons of the great *Bacchus*, ſo the Poets call *Seſoſtris*, and of *Ariadne* the daughter of *Minos*, were *Argonauts*. At the return of *Seſoſtris* into *Egypt*, his brother *Danaus* fled from him into *Greece* with his fifty daughters, in a long ſhip; after the pattern of which the ſhip *Argo* was built: and *Argus*, the ſon of *Danaus*, was the maſter-builder thereof. *Nauplius* the *Argonaut* was born in *Greece*, of *Amymone*, one of the daughters of *Danaus*, and of *Neptune*, the brother and admiral of *Seſoſtris*: And two others of the daughters of *Danaus* married *Archander* and *Archilites*, the ſons of *Achæus*, the ſon of *Creuſa*, the daughter of *Erechtheus* King of *Athens*: and therefore the daughters of *Danaus* were three Generations younger than *Erechtheus*; and by conſequence contemporary to *Theſeus* the ſon of *Ægeus*, the adopted ſon of *Pandion*, the ſon of *Erechtheus*. *Theſeus*, in the time of the *Argonautic* expedition, was of about 50 years of age, and ſo was born about the 33d year of *Solomon*: for he ſtole *Helena* [q] juſt before that expedition, being then 50 years old,

[q] Apollon. Argonaut. l. 1. v. 101.

old, and ſhe but ſeven, or as ſome ſay ten. *Pirithous* the ſon of *Ixion* helped *Theſeus* to ſteal *Helena*, and then [r] *Theſeus* went with *Pirithous* to ſteal *Perſephone*, the daughter of *Aidoneus*, or *Orcus*, King of the *Moloſſians*, and was taken in the action: and whilſt he lay in priſon, *Caſtor* and *Pollux* returning from the *Argonautic* expedition, releaſed their ſiſter *Helena*, and captivated *Æthra* the mother of *Theſeus*. Now the daughters of *Danaus* being contemporary to *Theſeus*, and ſome of their ſons being *Argonauts*, *Danaus* with his daughters fled from his brother *Seſoſtris* into *Greece* about one Generation before the *Argonautic* expedition; and therefore *Seſoſtris* returned into *Egypt* in the Reign of *Rehoboam*. He came out of *Egypt* in the fifth year of *Rehoboam*, [s] and ſpent nine years in that expedition, againſt the Eaſtern Nations and *Greece*; and therefore returned back into *Egypt*, in the fourteenth year of *Rehoboam*. *Seſac* and *Seſoſtris* were therefore Kings of all *Egypt*, at one and the ſame time: and they agree not only in the time, but alſo in their actions and conqueſts. God gave *Seſac* ממלכות הארצות *the Kingdoms of the lands*, 2 Chron. xii. Where *Herodotus* deſcribes the expedition of *Seſoſtris*, *Joſephus* [t] tells us that he deſcribed the expedition of *Seſac*, and attributed his actions to *Seſoſtris*, erring only in the name of the King. Corruptions of names are frequent

[r] Plutarch. in Theſeo.

Diodor. l. 1. p. 35.

[t] Joſeph. Antiq. l. 4. c. 8.

in

in hiſtory: *Seſoſtris* was otherwiſe called *Seſochris*, *Seſochis*, *Seſooſis*, *Sethoſis*, *Seſonchis*, *Seſonchoſis*. Take away the *Greek* termination, and the names become *Seſoſt*, *Seſoch*, *Seſoos*, *Sethos*, *Seſonch*: which names differ very little from *Seſach*. *Seſonchis* and *Seſach* differ no more than *Memphis* and *Moph*, two names of the ſame city. *Joſephus* [u] tells us alſo, from *Manetho*, that *Sethoſis* was the brother of *Armais*, and that theſe brothers were otherwiſe called *Ægyptus* and *Danaus*; and that upon the return of *Sethoſis* or *Ægyptus*, from his great conqueſts into *Egypt*, *Armais* or *Danaus* fled from him into *Greece*.

[u] Contra Apion. l. 1.

Egypt was at firſt divided into many ſmall Kingdoms, like other nations; and grew into one monarchy by degrees: and the father of *Solomon*'s Queen, was the firſt King of *Egypt*, who came into *Phœnicia* with an Army: but he only took *Gezir*, and gave it to his daughter. *Seſac*, the next King, came out of *Egypt* with an army of *Libyans*, *Troglodites* and *Ethiopians*, 2 Chron. xii. 3. and therefore was then King of all thoſe countries; and we do not read in Scripture, that any former King of *Egypt*, who Reigned over all thoſe nations, came out of *Egypt* with a great army to conquer other countries. The ſacred hiſtory of the *Iſraelites*, from the days of *Abraham* to the days of *Solomon*, admits

mits of no ſuch conqueror. *Seſoſtris* reigned over all the ſame nations of the *Libyans*, *Troglodites* and *Ethiopians*, and came out of *Egypt* with a great army to conquer other Kingdoms. The Shepherds reigned long in the lower part of *Egypt*, and were expelled thence, juſt before the building of *Jeruſalem* and the Temple; according to *Manetho*; and whilſt they Reigned in the lower part of *Egypt*, the upper part thereof was under other Kings: and while *Egypt* was divided into ſeveral Kingdoms, there was no room for any ſuch King of all *Egypt* as *Seſoſtris*; and no hiſtorian makes him later than *Seſac*: and therefore he was one and the ſame King of *Egypt* with *Seſac*. This is no new opinion: *Joſephus* diſcovered it when he affirmed that *Herodotus* erred, in aſcribing the actions of *Seſac* to *Seſoſtris*, and that the error was only in the name of the King: for this is as much as to ſay, that the true name of him who did thoſe things deſcribed by *Herodotus*, was *Seſac*; and that *Herodotus* erred only in calling him *Seſoſtris*; or that he was called *Seſoſtris* by a corruption of his name. Our great Chronologer, *Sir John Marſham*, was alſo of opinion that *Seſoſtris* was *Seſac*: and if this be granted, it is then moſt certain, that *Seſoſtris* came out of *Egypt* in the fifth year of *Reboboam* to invade the nations, and returned back into

Egypt

Egypt in the 14th year of that King; and that *Danaus* then flying from his brother, came into *Greece* within a year or two after: and the *Argonautic* expedition being one Generation later than that invaſion, and than the coming of *Danaus* into *Greece*, was certainly about 40 or 45 years later than the death of *Solomon*. *Prometheus* ſtay'd on *Mount Caucaſus* [x] thirty years, and then was releaſed by *Hercules*: and therefore the *Argonautic* expedition was thirty years after *Prometheus* had been left on *Mount Caucaſus* by *Seſoſtris*, that is, about 44 years after the death of *Solomon*.

[x] Hygin. Fab. 144.

All nations, before the juſt length of the Solar year was known, reckoned months by the courſe of the moon; and years by the [y] returns of winter and ſummer, ſpring and autumn: and in making Calendars for their Feſtivals, they reckoned thirty days to a Lunar month, and twelve Lunar months to a year; taking the neareſt round numbers: whence came the diviſion of the Ecliptic into 360 degrees. So in the time of *Noah*'s flood, when the Moon could not be ſeen, *Noah* reckoned thirty days to a month: but if the Moon appeared a day or two before the end of the month, [z] they began the next month with the firſt day of her appearing: and this was done generally, 'till the *Egyptians* of *Thebais* found the length of the

[y] Gen. i. 14. & viii. 22. Cenſorinus c. 19. & 20. Cicero in Verrem. Geminus c. 6.

[z] Cicero in Verrem.

the Solar year. So [a] *Diodorus* tells us that *the* Egyptians *of* Thebais *uſe no intercalary months, nor ſubduct any days* [from the month] *as is done by moſt of the* Greeks. And [b] *Cicero, eſt conſuetudo Siculorum cæterorumque Græcorum, quod ſuos dies menſeſque congruere volunt cum Solis Lunæque ratione, ut nonnumquam ſiquid diſcrepet, eximant unum aliquem diem aut ſummum biduum ex menſe* [civili dierum triginta] *quos illi ἐξαιρεσίμους dies nominant.* And *Proclus*, upon *Heſiod's* τειακὰς, mentions the ſame thing. And [c] *Geminus*: Πρόθεσις γὰρ ἐν τοῖς ἀρχαίοις, τὸς μὲν μῆνας ἄγειν κατὰ σελήνην, τὸς δὲ ἐνιαυτὸς καθ' ἥλιον. Τὸ γὰρ ἐπὶ τῶν νόμων, καὶ τῶν χρησμῶν παραγγελλόμενον, τὸ θύειν κατὰ γ', ἦγον τὰ πάτρια, μῆνας, ἡμέρας, ἐνιαυτός· τοῦτο διέλαβον ἅπαντες οἱ Ἕλληνες τῷ τὸς μὲν ἐνιαυτὸς συμφώνως ἄγειν τῷ ἡλίῳ· τὰς δὲ ἡμέρας καὶ τὸς μῆνας τῇ σελήνῃ. ἔστι δὲ τὸ μὲν καθ' ἥλιον ἄγειν τὸς ἐνιαυτὸς, τὸ περὶ τὰς αὐτὰς ὥρας τοῦ ἐνιαυτοῦ τὰς αὐτὰς θυσίας τοῖς θεοῖς ἐπιτελεῖσθαι, καὶ τὴν μὲν ἐαρινὴν θυσίαν διὰ παντὸς κατὰ τὸ ἔαρ συντελεῖσθαι· τὴν δὲ θερινὴν, κατὰ τὸ θέρος· ὁμοίως δὲ καὶ κατὰ τὸς λοιπὸς καιρὸς τοῦ ἔτους τὰς αὐτὰς θυσίας πίπτειν. Τοῦτο γὰρ ὑπέλαβον προσῆκες, καὶ κεχαρισμένον εἶναι τοῖς θεοῖς. Τοῦτο δ' ἄλλως οὐκ ἂν

[a] Diodor. l. 1.

[b] Cicero in Verrem.

[c] Gem. c. 6.

ἂν δυώαιτο γενέσθαι, εἰ μὴ αἱ τεσσαραὶ, καὶ αἱ ἰσημερίαι περὶ τὰς αὐτὰς τόπους γίγνοιντο. Τὸ δὲ κατὰ σελήνην ἄγειν τὰς ἡμέρας, τοιοῦτόν ἐστι· τὸ ἀκολούθως τοῖς τῆς σελήνης φωτισμοῖς τὰς προσηγορίας τῶν ἡμερῶν γίνεσθαι. ἀπὸ γὰρ τῶν τῆς σελήνης φωτισμῶν αἱ προσηγορίαι τῶν ἡμερῶν κατωνομάσθησαν. Ἐν ᾗ μὲν γὰρ ἡμέρᾳ νέα ἡ σελήνη φαίνεται, κατὰ συναλοιφὴν νουμηνία προσηγορεύθη· ἐν ᾗ δὲ ἡμέρᾳ τὴν δευτέραν φάσιν ποιεῖται, δευτέραν προσηγόρευσαν· τὴν δὲ κατὰ μέσον τοῦ μηνὸς γινομένην φάσιν τῆς σελήνης, ἀπὸ αὐτοῦ τοῦ συμβαίνοντος διχομηνίαν ἐκάλεσαν. καὶ καθόλου δὲ πάσας τὰς ἡμέρας ἀπὸ τῶν τῆς σελήνης φωτισμῶν προσωνόμασαν. ὅθεν καὶ τὴν τριακοστὴν τοῦ μηνὸς ἡμέραν ἐσχάτην οὖσαν ἀπὸ αὐτοῦ τοῦ συμβαίνοντος τριακάδα ἐκάλεσαν.

Propositum enim fuit veteribus, menses quidem agere secundum Lunam, annos vero secundum Solem. Quod enim a legibus & Oraculis præcipiebatur, ut sacrificarent secundum tria, videlicet patria, menses, dies, annos; hoc ita distincte faciebant universi Græci, ut annos agerent congruenter cum Sole, dies vero & menses cum Luna. Porro secundum Solem annos agere, est circa easdem tempestates anni eadem sacrificia Diis perfici, & vernum sacrificium semper in vere consummari, æstivum autem in æstate:

ſimiliter & in reliquis anni temporibus eadem ſacrificia cadere. Hoc enim putabant acceptum & gratum eſſe Diis. Hoc autem aliter fieri non poſſet niſi converſiones ſolſtitiales & æquinoctia in iiſdem Zodiaci locis fierent. Secundum Lunam vero dies agere eſt tale ut congruant cum Lunæ illuminationibus appellationes dierum. Nam a Lunæ illuminationibus appellationes dierum ſunt denominatæ. In qua enim die Luna apparet nova, ea per Synalœphen, ſeu compoſitionem νεομηνία, id eſt, Novilunium appellatur. In qua vero die ſecundam facit apparitionem, eam ſecundam Lunam vocarunt. Apparitionem Lunæ quæ circa medium menſis fit, ab ipſo eventu διχομηνίαν, id eſt medietatem menſis nominarunt. Ac ſummatim, omnes dies a Lunæ illuminationibus denominarunt. Unde etiam triceſimam menſis diem, cum ultima ſit, ab ipſo eventu τελαχάδα vocarunt.

The ancient Calendar year of the *Greeks* conſiſted therefore of twelve Lunar months, and every month of thirty days: and theſe years and months they corrected from time to time, by the courſes of the Sun and Moon, omitting a day or two in the month, as often as they found the month too long for the courſe of the Moon; and adding a month to the year, as often as they found the twelve Lunar months too ſhort for the return of the four ſeaſons. *Cleobulus*, [d] one of the ſeven wiſe men of *Greece*, alluded

[d] Apud Laertium, in Cleobulo.

alluded to this year of the *Greeks*, in his Parable of one father who had twelve ſons, each of which had thirty daughters half white and half black: and *Thales* [e] called the laſt day of the month τριακάδα, the thirtieth: and *Solon* counted the ten laſt days of the month backward from the thirtieth, calling that day ἐνῆν ἢ νέαν, the old and the new, or the laſt day of the old month and the firſt day of the new: for he introduced months of 29 and 30 days alternately, making the thirtieth day of every other month to be the firſt day of the next month.

[e] Apud Laertium, in Thalete. Plutarch. in Solone.

To the twelve Lunar months [f] the ancient *Greeks* added a thirteenth, every other year, which made their *Dieteris*; and becauſe this reckoning made their year too long by a month in eight years, they omitted an intercalary month once in eight years, which made their *Octaeteris*, one half of which was their *Tetraeteris*: And theſe Periods ſeem to have been almoſt as old as the religions of *Greece*, being uſed in divers of their *Sacra*. The [g] *Octaeteris* was the *Annus magnus* of *Cadmus* and *Minos*, and ſeems to have been brought into *Greece* and *Crete* by the *Phœnicians*, who came thither with *Cadmus* and *Europa*, and to have continued 'till after the days of *Herodotus*: for in counting the length

[f] Cenſorinus c. 18. Herod. l. 2. prope initium.

[g] Apollodor. l. 3. p. 169. Strabo l. 16. p. 476. Homer. Odyſſ. T. v. 179.

[h] Herod. l. 1. of ſeventy years, [h] he reckons thirty days to a Lunar month, and twelve ſuch months, or 360 days, to the ordinary year, without the intercalary months, and 25 ſuch months to the *Dieteris:* and according to the number of days in the Calendar year of the *Greeks*, *Demetrius Phalereus* had 360 Statues erected to him by the *Athenians*. But the *Greeks*, *Cleoſtratus*, *Harpalus*, and others, to make their months agree better with the courſe of the Moon, in the times of the *Perſian* Empire, varied the manner of intercaling the three months in the *Octaeteris*; and *Meton* found out the Cycle of intercaling ſeven months in nineteen years.

[i] Plutarch. in Numa. The Ancient year of the *Latines* was alſo Luniſolar; for *Plutarch* [i] tells us, that the year of *Numa* conſiſted of twelve Lunar months, with intercalary months to make up what the twelve Lunar months wanted of the Solar year. The Ancient year of the *Egyptians* was alſo Luni-ſolar, and continued to be ſo 'till the days of *Hyperion*, or *Oſiris*, a King of *Egypt*, the father of *Helius* and *Selene*, or *Orus* and *Bubaſte*: For the *Iſraelites* brought this year out of *Egypt*; and *Diodorus* tells [i] us that *Ouranus* the father of *Hyperion* uſed this year, and [k] that in the Temple of *Oſiris* the Prieſts appointed thereunto filled 360 Milk Bowls every day: I think he means one Bowl every

[i] Diodor. l. 3. p. 133.
[k] Diodor. l. 1. p. 13.

every day, in all 360, to count the number of days in the Calendar year, and thereby to find out the difference between this and the true Solar year: for the year of 360 days was the year, to the end of which they added five days.

That the *Iſraelites* uſed the Luni-ſolar year is beyond queſtion. Their months began with their new Moons. Their firſt month was called *Abib*, from the earing of Corn in that month. Their Paſſover was kept upon the fourteenth day of the firſt month, the Moon being then in the full: and if the Corn was not then ripe enough for offering the firſt Fruits, the Feſtival was put off, by adding an intercalary month to the end of the year; and the harveſt was got in before the Pentecoſt, and the other Fruits gathered before the Feaſt of the ſeventh month.

Simplicius in his commentary [1] on the firſt of *Ariſtotle*'s *Phyſical Acroaſis*, tells us, that *ſome begin the year upon the Summer Solſtice, as the People of* Attica; *or upon the Autumnal Equinox, as the People of* Aſia; *or in Winter, as the* Romans; *or about the Vernal Equinox, as the* Arabians *and People of* Damaſcus: *and the month began, according to ſome, upon the Full Moon, or upon the New.* The years of all theſe Nations were therefore Luni-

[1] Apud Theodorum Gazam de menſibus.

Luni-ſolar, and kept to the four Seaſons: and the *Roman* year began at firſt in Spring, as I ſeem to gather from the Names of their Months, *Quintilis*, *Sextilis*, *September*, *October*, *November*, *December*: and the beginning was afterwards removed to Winter. The ancient civil year of the *Aſſyrians* and *Babylonians* was alſo Luni-ſolar: for this year was alſo uſed by the *Samaritans*, who came from ſeveral parts of the *Aſſyrian* Empire; and the *Jews* who came from *Babylon* called the months of their Luni-ſolar year after the Names of the months of the *Babylonian* year: and *Beroſus* [m] tells us that the *Babylonians* celebrated the Feaſt *Sacæa* upon the 16th day of the month *Lous*, which was a Lunar month of the *Macedonians*, and kept to one and the ſame Seaſon of the year: and the *Arabians*, a Nation who peopled *Babylon*, uſe Lunar months to this day. *Suidas* [n] tells us, that the *Sarus* of the *Chaldeans* contains 222 Lunar months, which are eighteen years, conſiſting each of twelve Lunar months, beſides ſix intercalary months: and when [o] *Cyrus* cut the River *Gindus* into 360 Channels, he ſeems to have alluded unto the number of days in the Calendar year of the *Medes* and *Perſians*: and the Emperor *Julian* [p] writes, *For when all other People, that I may ſay it in one word, accommodate their months*

[m] Apud Athenæum, l. 14.

[n] Suidas in Σάρος.

[o] Herod. l. 1.

[p] Julian. Or: 4.

to the courſe of the Moon, we alone with the Egyptians *meaſure the days of the year by the courſe of the Sun.*

At length the *Egyptians*, for the ſake of Navigation, applied themſelves to obſerve the Stars; and by their Heliacal Riſings and Settings found the true Solar year to be five days longer than the Calendar year, and therefore added five days to the twelve Calendar months; making the Solar year to conſiſt of twelve months and five days. *Strabo* [q] and [r] *Diodorus* aſcribe this invention to the *Egyptians* of *Thebes*. *The* Theban *Prieſts*, ſaith *Strabo, are above others ſaid to be Aſtronomers and Philoſophers. They invented the reckoning of days not by the courſe of the Moon, but by the courſe of the Sun. To twelve months each of thirty days they add yearly five days.* In memory of this Emendation of the year they dedicated the [s] five additional days to *Oſiris*, *Iſis*, *Orus* ſenior, *Typhon*, and *Nephthe* the wife of *Typhon*, feigning that thoſe days were added to the year when theſe five Princes were born, that is, in the Reign of *Ouranus*, or *Ammon*, the father of *Seſac*: and in [t] the Sepulchre of *Amenophis*, who Reigned ſoon after, they placed a Golden Circle of 365 cubits in compaſs, and divided it into 365 equal parts, to repreſent all the days in the year, and noted upon

[q] Strabo l. 17. p. 816.
[r] Diodor. l. 1. p. 32.
[s] Plutarch. de Oſiride & Iſide. Diodor. l. 1. p. 9.
[t] Hecatæus apud Diodor. l. 1. p. 32.

upon each part the Heliacal Riſings and Settings of the Stars on that day; which Circle remained there 'till the invaſion of *Egypt* by *Cambyſes* King of *Perſia*. 'Till the Reign of *Ouranus*, the father of *Hyperion*, and grandfather of *Helius* and *Selene*, the *Egyptians* uſed the old Luniſolar year: but in his Reign, that is, in the Reign of *Ammon*, the father of *Oſiris* or *Seſac*, and grandfather of *Orus* and *Bubaſte*, the *Thebans* began to apply themſelves to Navigation and Aſtronomy, and by the Heliacal Riſings and Settings of the Stars determined the length of the Solar year; and to the old Calendar year added five days, and dedicated them to his five children above mentioned, as their birth days: and in the Reign of *Amenophis*, when by further Obſervations they had ſufficiently determined the time of the Solſtices, they might place the beginning of this new year upon the Vernal Equinox. This year being at length propagated into *Chaldæa*, gave occaſion to the year of *Nabonaſſar*; for the years of *Nabonaſſar* and thoſe of *Egypt* began on one and the ſame day, called by them *Thoth*, and were equal and in all reſpects the ſame: and the firſt year of *Nabonaſſar* began on the 26th day of *February* of the old *Roman* year, ſeven hundred forty and ſeven years before the Vulgar *Æra* of *Chriſt*,

and thirty and three days and five hours before the Vernal Equinox, according to the Sun's mean motion; for it is not likely that the Equation of the Sun's motion ſhould be known in the infancy of Aſtronomy. Now reckoning that the year of 365 days wants five hours and 49 minutes of the Equinoctial year; the beginning of this year will move backwards thirty and three days and five hours in 137 years: and by conſequence this year began at firſt in *Egypt* upon the Vernal Equinox, according to the Sun's mean motion, 137 years before the *Æra* of *Nabonaſſar* began; that is, in the year of the *Julian* Period 3830, or 96 years after the death of *Solomon*: and if it began upon the next day after the Vernal Equinox, it might begin four years earlier; and about that time ended the Reign of *Amenophis*: for he came not from *Suſa* to the *Trojan* war, but died afterwards in *Egypt*. This year was received by the *Perſian* Empire from the *Babylonian*; and the *Greeks* alſo uſed it in the *Æra Philippæa*, dated from the Death of *Alexander* the great; and *Julius Cæſar* corrected it, by adding a day in every four years, and made it the year of the *Romans*.

Syncellus tells us, that the five days were added to the old year by the laſt King of the Shepherds: and the difference in time between

the Reign of this King, and that of *Ammon*, is but ſmall; for the Reign of the Shepherds ended but one Generation, or two, before *Ammon* began to add thoſe days. But the Shepherds minded not Arts and Sciences.

The firſt month of the Luni-ſolar year, by reaſon of the Intercalary month, began ſometimes a week or a fortnight before the Equinox or Solſtice, and ſometimes as much after it. And this year gave occaſion to the firſt Aſtronomers, who formed the *Aſteriſms*, to place the Equinoxes and Solſtices in the middles of the Conſtellations of *Aries*, *Cancer*, *Chelæ*, and *Capricorn*. *Achilles Tatius* [u] tells us, that *ſome antiently placed the Solſtice in the beginning of* Cancer, *others in the eighth degree of* Cancer, *others about the twelfth degree, and others about the fifteenth degree thereof*. This variety of opinions proceeded from the preceſſion of the Equinox, then not known to the *Greeks*. When the Sphere was firſt formed, the Solſtice was in the fifteenth degree or middle of the Conſtellation of *Cancer*: then it came into the twelfth, eighth, fourth, and firſt degree ſucceſſively. *Eudoxus*, who flouriſhed about ſixty years after *Meton*, and an hundred years before *Aratus*, in deſcribing the Sphere of the Ancients, placed the Solſtices and Equinoxes in the middles of the Conſtellations of *Aries*, *Cancer*,

[u] Iſagoge Sect. 23, a Petavio edit.

Cancer, *Chelæ*, and *Capricorn*, as is affirmed by [x] *Hipparchus Bithynus*; and appears alſo by the Deſcription of the Equinoctial and Tropical Circles in *Aratus*, [y] who copied after *Eudoxus*; and by the poſitions of the *Colures* of the Equinoxes and Solſtices, which in the Sphere of *Eudoxus*, deſcribed by *Hipparchus*, went through the middles of thoſe Conſtellations. For *Hipparchus* tells us, that *Eudoxus* drew the *Colure* of the Solſtices, through the middle of the *great Bear*, and the middle of *Cancer*, and the neck of *Hydrus*, and the Star between the Poop and Maſt of *Argo*, and the Tayl of the *South Fiſh*, and through the middle of *Capricorn*, and of *Sagitta*, and through the neck and right wing of the *Swan*, and the left hand of *Cepheus*; and that he drew the Equinoctial *Colure*, through the left hand of *Arctophylax*, and along the middle of his Body, and croſs the middle of *Chelæ*, and through the right hand and fore-knee of the *Centaur*, and through the flexure of *Eridanus* and head of *Cetus*, and the back of *Aries* a-croſs, and through the head and right hand of *Perſeus*.

[x] Hipparch. ad Phænom. l. 2. Sect. 3. a Petavio edit.
[y] Hipparch. ad Phænom. l. 1. Sect. 2.

Now *Chiron* delineated σχήματα ὀλύμπου the *Aſteriſms*, as the ancient Author of *Gigantomachia*, cited by [z] *Clemens Alexandrinus*, informs us: for *Chiron* was a practical Aſtronomer, as may

[z] Strom. 1. p. 306, 352.

be there underſtood alſo of his daughter *Hippo*: and *Muſæus*, the ſon of *Eumolpus* and maſter of *Orpheus*, and one of the *Argonauts*, [a] made a Sphere, and is reputed the firſt among the *Greeks* who made one: and the Sphere it ſelf ſhews that it was delineated in the time of the *Argonautic* expedition; for that expedition is delineated in the *Aſteriſms*, together with ſeveral other ancienter Hiſtories of the *Greeks*, and without any thing later. There's the golden *RAM*, the enſign of the Veſſel in which *Phryxus* fled to *Colchis*; the *BULL* with brazen hoofs tamed by *Jaſon*; and the *TWINS*, *CASTOR* and *POLLUX*, two of the *Argonauts*, with the *SWAN* of *Leda* their mother. There's the Ship *ARGO*, and *HYDRUS* the watchful Dragon; with *Medea*'s *CUP*, and a *RAVEN* upon its Carcaſs, the Symbol of Death. There's *CHIRON* the maſter of *Jaſon*, with his *ALTAR* and *SACRIFICE*. There's the *Argonaut HERCULES* with his *DART* and *VULTURE* falling down; and the *DRAGON*, *CRAB* and *LYON*, whom he ſlew; and the *HARP* of the *Argonaut Orpheus*. All theſe relate to the *Argonauts*. There's *ORION* the ſon of *Neptune*, or as ſome ſay, the grandſon of *Minos*, with his *DOGS*, and *HARE*, and *RIVER*, and *SCORPION*. There's the ſtory of

[a] Laertius Proem. l. 1.

of *Perſeus* in the Conſtellations of *PERSEUS*, *ANDROMEDA*, *CEPHEUS*, *CASSIOPEA* and *CETUS*: That of *Calliſto*, and her ſon *Arcas*, in *URSA MAJOR* and *ARCTOPHYLAX*: That of *Icareus* and his daughter *Erigone* in *BOOTES*, *PLAUSTRUM* and *VIRGO*. *URSA MINOR* relates to one of the Nurſes of *Jupiter*, *AURIGA* to *Erechthonius*, *OPHIUCHUS* to *Phorbas*, *SAGITTARIUS* to *Crolus* the ſon of the Nurſe of the Muſes, *CAPRICORN* to *Pan*, and *AQUARIUS* to *Ganimede*. There's *Ariadne*'s *CROWN*, *Bellerophon*'s *HORSE*, *Neptune*'s *DOLPHIN*, *Ganimede*'s *EAGLE*, *Jupiter*'s *GOAT* with her *KIDS*, *Bacchus*'s *ASSES*, and the *FISHES* of *Venus* and *Cupid*, and their Parent the *SOUTH FISH*. Theſe with *DELTOTON*, are the old Conſtellations mentioned by *Aratus*: and they all relate to the *Argonauts* and their Contemporaries, and to Perſons one or two Generations older: and nothing later than that Expedition was delineated there Originally. *ANTINOUS* and *COMA BERENICES* are novel. The Sphere ſeems therefore to have been formed by *Chiron* and *Muſæus*, for the uſe of the *Argonauts*: for the Ship *Argo* was the firſt long ſhip built by the *Greeks*. Hitherto they had uſed round veſſels of burden,

and

and kept within ſight of the ſhore; and now, upon an Embaſſy to ſeveral Princes upon the coaſts of the *Euxine* and *Mediterranean* Seas, [b] by the dictates of the Oracle, and conſent of the Princes of *Greece*, the Flower of *Greece* were to ſail with Expedition through the deep, in a long Ship with Sails, and guide their Ship by the Stars. The People of the Iſland *Corcyra* [c] attributed the invention of the Sphere to *Nauſicaa*, the daughter of *Alcinous*, King of the *Pheaces* in that Iſland: and it's moſt probable that ſhe had it from the *Argonauts*, who [d] in their return home ſailed to that Iſland, and made ſome ſtay there with her father. So then in the time of the *Argonautic* Expedition, the Cardinal points of the Equinoxes and Solſtices were in the middles of the Conſtellations of *Aries*, *Cancer*, *Chelæ*, and *Capricorn*.

[b] Apollodor. l. 1. c. 9. Sect. 16.

[c] Suidas in Ἀναγαλλίς.

[d] Apollodor. l. 1. c. 9. Sect. 25.

In the end of the year of our Lord 1689 the Star called *Prima Arietis* was in ♈. 28°. 51′. 00″, with North Latitude 7°. 8′. 58″. And the Star called *ultima caudæ Arietis* was in ♉. 19°. 3′. 42″, with North Latitude 2°. 34′. 5″. And the *Colurus Æquinoctiorum* paſſing through the point in the middle between thoſe two Stars did then cut the Ecliptic in ♉ 6°. 44′: and by this reckoning the Equinox in the end of the year 1689 was gone back 36°. 44′. ſince the *Argonautic*

Argonautic Expedition: ſuppoſing that the ſaid *Colure* paſſed through the middle of the Conſtellation of *Aries*, according to the delineation of the Ancients. The Equinox goes back fifty ſeconds in one year, and one degree in ſeventy and two years, and by conſequence 36°. 44′. in 2645 years, which counted back from the end of the year of our Lord 1689, or beginning of the year 1690, will place the *Argonautic* Expedition about 25 years after the Death of *Solomon*: but it is not neceſſary that the middle of the Conſtellation of *Aries* ſhould be exactly in the middle between the two Stars called *prima Arietis* and *ultima Caudæ*: and it may be better to fix the Cardinal points by the Stars, through which the *Colures* paſſed in the primitive Sphere, according to the deſcription of *Eudoxus* above recited. By the *Colure* of the Equinoxes, I mean a great Circle paſſing through the Poles of the Equator, and cutting the Ecliptic in the Equinoxes in an Angle of 66½ degrees, the complement of the Sun's greateſt Declination; and by the *Colure* of the Solſtices I mean a great Circle paſſing through the ſame Poles, and cutting the Ecliptic at right Angles in the Solſtices: and by the Primitive Sphere, that which was in uſe before the motions of the Equinoxes and Solſtices were known: now

the

the *Colures* paſſed through the following Stars, according to *Eudoxus*.

In the back of *Aries* is a Star of the ſixth magnitude, marked *ν* by *Bayer*: in the end of the year 1689, and beginning of the year 1690, its Longitude was ♉. 9°. 38′. 45″, and North Latitude 6°. 7′. 56″: and the *Colurus Æquinoctiorum* drawn though it, according to *Eudoxus*, cuts the Ecliptic in ♉. 6°. 58′. 57″. In the head of *Cetus* are two Stars of the fourth Magnitude, called *ν* and *ξ* by *Bayer*: in the end of the year 1689 their Longitudes were ♉. 4°. 3′. 9″. and ♉. 3°. 7′. 37″, and their South Latitudes 9°. 12′. 26″. and 5°. 53′. 7″: and the *Colurus Æquinoctiorum* paſſing in the mid way between them, cuts the Ecliptic in ♉. 6°. 58′. 51″. In the extreme flexure of *Eridanus*, rightly delineated, is a Star of the fourth Magnitude, of late referred to the breaſt of *Cetus*, and called *ϱ* by *Bayer*; it is the only Star in *Eridanus* through which this *Colure* can paſs; its Longitude, in the end of the year 1689, was ♈. 25°. 22′. 10″. and South Latitude 25°. 15′. 50″. and the *Colurus Æquinoctiorum* paſſing through it, cuts the Ecliptic in ♉. 7°. 12′. 40″. In the head of *Perſeus*, rightly delineated, is a Star of the fourth Magnitude, called *τ* by *Bayer*; the Longitude of this Star, in the end of the year 1689,

1689, was ♉. 23°. 25′. 30″, and North Latitude 34°. 20′. 12″: and the *Colurus Æquinoctiorum* passing through it, cuts the Ecliptic in ♉. 6°. 18′. 57″. In the right hand of *Perseus*, rightly delineated, is a Star of the fourth Magnitude, called η by *Bayer*; its Longitude in the end of the year 1689, was ♉. 24°. 25′. 27″, and North Latitude 37°. 26′. 50″: and the *Colurus Æquinoctiorum* passing through it cuts the Ecliptic in ♉. 4°. 56′. 40″: and the fifth part of the summ of the places in which these five *Colures* cut the Ecliptic, is ♉. 6°. 29′. 15″: and therefore the Great Circle which in the Primitive Sphere according to *Eudoxus*, and by consequence in the time of the *Argonautic* Expedition, was the *Colurus Æquinoctiorum* passing through the Stars above described; did in the end of the year 1689, cut the Ecliptic in ♉. 6°. 29′. 15″: as nearly as we have been able to determin by the Obſervations of the Ancients, which were but coarſe.

In the middle of *Cancer* is the *South Aſellus*, a Star of the fourth Magnitude, called by *Bayer* δ; its Longitude in the end of the year 1689, was ♋. 4°. 23′. 40″. In the neck of *Hydrus*, rightly delineated, is a Star of the fourth Magnitude, called δ by *Bayer*; its Longitude in the end of the year 1689, was ♌. 5°. 59′. 3″.

Between the poop and maſt of the Ship *Argo* is a Star of the third Magnitude, called ι by *Bayer*; its Longitude in the end of that year, was ♌. 7°. 5′. 31″. In *Sagitta* is a Star of the ſixth Magnitude, called θ by *Bayer*; its Longitude in the end of the ſame year 1689, was ♒. 6°. 29′. 53″. In the middle of *Capricorn* is a Star of the fifth Magnitude, called η by *Bayer*; its Longitude in the end of the ſame year was ♒. 8°. 25′. 55″: and the fifth part of the ſumm of the three firſt Longitudes, and of the complements of the two laſt to 180 Degrees; is ♌. 6°. 28′. 46″. This is the new Longitude of the old *Colurus Solſtitiorum* paſſing through theſe Stars. The ſame *Colurus* paſſes alſo in the middle between the Stars η and κ, of the fourth and fifth Magnitudes, in the neck of the *Swan*; being diſtant from each about a Degree: it paſſeth alſo by the Star κ, of the fourth Magnitude, in the right wing of the *Swan*; and by the Star ο, of the fifth Magnitude, in the left hand of *Cepheus*, rightly delineated; and by the Stars in the tail of the *South-Fiſh*; and is at right angles with the *Colurus Æquinoctiorum* found above: and ſo it hath all the characters of the *Colurus Solſtitiorum* rightly drawn.

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The two *Colures* therefore, which in the time of the *Argonautic* Expedition cut the Ecliptic in the Cardinal Points, did in the end of the year 1689 cut it in ♉. 6°. 29′; ♌. 6°. 29′; ♏. 6°. 29′; and ♒. 6°. 29′; that is, at the diſtance of 1 Sign, 6 Degrees and 29 Minutes from the Cardinal Points of *Chiron*; as nearly as we have been able to determin from the coarſe obſervations of the Ancients: and therefore the Cardinal Points, in the time between that Expedition and the end of the year 1689, have gone back from thoſe *Colures* one Sign, 6 Degrees and 29 Minutes; which, after the rate of 72 years to a Degree, anſwers to 2627 years. Count thoſe years backwards from the end of the year 1689, or beginning of the year 1690, and the reckoning will place the *Argonautic* Expedition, about 43 years after the death of *Solomon*.

By the ſame method the place of any Star in the Primitive Sphere may readily be found, counting backwards one Sign, 6°. 29′. from the Longitude which it had in the end of the year of our Lord 1689. So the Longitude of the firſt Star of *Aries* in the end of the year 1689 was ♈. 28°. 51′. as above: count backward 1 Sign, 6°. 29′. and its Longitude, counted from the Equinox in the middle of the Conſtellation of *Aries*, in the time of the

Argonautic expedition, will be ♐. 22°. 22′: and by the ſame way of arguing, the Longitude of the *Lucida Pleiadum* in the time of the *Argonautic* Expedition will be ♈. 19°. 26′. 8″: and the Longitude of *Arcturus* ♍. 13°. 24′. 52″: and ſo of any other Stars.

After the *Argonautic* Expedition we hear no more of Aſtronomy 'till the days of *Thales*: He [c] revived Aſtronomy, and wrote a book of the Tropics and Equinoxes, and predicted Eclipſes; and *Pliny* [f] tells us, that he determined the *Occaſus Matutinus* of the *Pleiades* to be upon the 25th day after the Autumnal Equinox: and thence [g] *Petavius* computes the Longitude of the *Pleiades* in ♈. 23°. 53′: and by conſequence the *Lucida Pleiadum* had, ſince the *Argonautic* Expedition, moved from the Equinox 4°. 26′. 52″: and this motion, after the rate of 72 years to a Degree, anſwers to 320 years: count theſe years back from the time in which *Thales* was a young man fit to apply himſelf to Aſtronomical Studies, that is from about the 41ſt Olympiad, and the reckoning will place the *Argonautic* Expedition about 44 years after the death of *Solomon*, as above: and in the days of *Thales*, the Solſtices and Equinoxes, by this reckoning, will have been in the middle of the eleventh Degrees of the Signs. But *Thales*, in

[c] Laert. in Thalete. Plin. l. 2. c. 12.
[f] Plin. l. 18. c. 23.
[g] Petav. Var. Diſſ. l. 1. c. 5.

in publiſhing his book about the Tropics and Equinoxes, might lean a little to the opinion of former Aſtronomers, ſo as to place them in the twelfth Degrees of the Signs.

Meton and *Euctemon*, [h] in order to publiſh the Lunar Cycle of nineteen years, obſerved the Summer Solſtice in the year of *Nabonaſſar* 316, the year before the *Peloponneſian* war began; and *Columella* [i] tells us that they placed it in the eighth Degree of *Cancer*, which is at leaſt ſeven Degrees backwarder than at firſt. Now the Equinox, after the rate of a Degree in ſeventy and two years, goes backwards ſeven Degrees in 504 years: count backwards thoſe years from the 316th year of *Nabonaſſar*, and the *Argonautic* Expedition will fall upon the 44th year after the death of *Solomon*, or thereabout, as above. And thus you ſee the truth of what we cited above out of *Achilles Tatius*; viz. that ſome anciently placed the Solſtice in the eighth Degree of *Cancer*, others about the twelfth Degree, and others about the fifteenth Degree thereof.

[h] Petav. Doct Temp. l. 4. c. 26.

[i] Columel. l. 9. c. 14. Plin. l. 18. c. 25.

Hipparchus the great Aſtronomer, comparing his own Obſervations with thoſe of former Aſtronomers, concluded firſt of any man, that the Equinoxes had a motion backwards in reſpect of the fixt Stars: and his opinion was,

that they went backwards one Degree in about an hundred years. He made his obſervations of the Equinoxes between the years of *Nabonaſſar* 586 and 618: the middle year is 602, which is 286 years after the aforeſaid obſervation of *Meton* and *Euctemon*; and in theſe years the Equinox muſt have gone backwards four degrees, and ſo have been in the fourth Degree of *Aries* in the days of *Hipparchus*, and by conſequence have then gone back eleven Degrees ſince the *Argonautic* Expedition; that is, in 1090 years, according to the Chronology of the ancient *Greeks* then in uſe: and this is after the rate of about 99 years, or in the next round number an hundred years to a Degree, as was then ſtated by *Hipparchus*. But it really went back a Degree in ſeventy and two years, and eleven Degrees in 792 years: count theſe 792 years backward from the year of *Nabonaſſar* 602, the year from which we counted the 286 years, and the reckoning will place the *Argonautic* Expedition about 43 years after the death of *Solomon*. The *Greeks* have therefore made the *Argonautic* Expedition about three hundred years ancienter than the truth, and thereby given occaſion to the opinion of the great *Hipparchus*, that the Equinox went backward after the rate of only a Degree in an hundred years.

Heſiod

Heſiod tells us that ſixty days after the winter Solſtice the Star *Arcturus* roſe juſt at Sunſet: and thence it follows that *Heſiod* flouriſhed about an hundred years after the death of *Solomon*, or in the Generation or Age next after the *Trojan* war, as *Heſiod* himſelf declares.

From all theſe circumſtances, grounded upon the coarſe obſervations of the ancient Aſtronomers, we may reckon it certain that the *Argonautic* Expedition was not earlier than the Reign of *Solomon:* and if theſe Aſtronomical arguments be added to the former arguments taken from the mean length of the Reigns of Kings, according to the courſe of nature; from them all we may ſafely conclude that the *Argonautic* Expedition was after the death of *Solomon*, and moſt probably that it was about 43 years after it.

The *Trojan* War was one Generation later than that Expedition, as was ſaid above, ſeveral Captains of the *Greeks* in that war being ſons of the *Argonauts:* and the ancient *Greeks* reckoned *Memnon* or *Amenophis*, King of *Egypt*, to have Reigned in the times of that war, feigning him to be the ſon of *Tithonus* the elder brother of *Priam*, and in the end of that war to have come from *Suſa* to the aſſiſtance of *Priam*. *Amenophis* was therefore of the ſame

age

age with the elder children of *Priam*, and was with his army at *Suſa* in the laſt year of that war: and after he had there finiſhed the *Memnonia*, he might return into *Egypt*, and adorn it with Buildings, and Obelisks, and Statues, and die there about 90 or 95 years after the death of *Solomon*; when he had determined and ſettled the beginning of the new *Egyptian* year of 365 days upon the Vernal Equinox, ſo as to deſerve the Monument above-mentioned in memory thereof.

Rehoboam was born in the laſt year of King *David*, being 41 years old at the Death of *Solomon*, 1 *Kings* xiv. 21. and therefore his father *Solomon* was probably born in the 18th year of King *David*'s Reign, or before: and two or three years before his Birth, *David* beſieged *Rabbah* the Metropolis of the *Ammonites*, and committed adultery with *Bathſheba*: and the year before this ſiege began, *David* vanquiſhed the *Ammonites*, and their Confederates the *Syrians* of *Zobah*, and *Rehob*, and *Iſhtob*, and *Maacah*, and *Damaſcus*, and extended his Dominion over all theſe Nations as far as to the entring in of *Hamath* and the River *Euphrates*: and before this war began he ſmote *Moab*, and *Ammon*, and *Edom*, and made the *Edomites* fly, ſome of them into *Egypt* with their King *Hadad*, then a little child,

child; and others to the *Philiſtims*, where they fortified *Azoth* againſt *Iſrael*; and others, I think, to the *Perſian Gulph*, and other places whither they could eſcape: and before this he had ſeveral Battles with the *Philiſtims*: and all this was after the eighth year of his Reign, in which he came from *Hebron* to *Jeruſalem*. We cannot err therefore above two or three years, if we place this Victory over *Edom* in the eleventh or twelfth year of his Reign; and that over *Ammon* and the *Syrians* in the fourteenth. After the flight of *Edom*, the King of *Edom* grew up, and married *Tahaphenes* or *Daphnis*, the ſiſter of *Pharaoh*'s Queen, and before the Death of *David* had by her a ſon called *Genubah*, and this ſon was brought up among the children of *Pharaoh*: and among theſe children was the chief or *firſt born of her mother's children*, whom *Solomon* married in the beginning of his Reign; and her *little ſiſter who* at that time *had no breaſts*, and her *brother who* then *ſucked the breaſts of his mother*, *Cant.* vi. 9. and viii. 1, 8: and of about the ſame Age with theſe children was *Seſac* or *Seſoſtris*; for he became King of *Egypt* in the Reign of *Solomon*, 1 *Kings* xi. 40; and before he began to Reign he warred under his father, and whilſt he was very young, conquered *Arabia*, *Troglodytica* and *Libya*, and

then invaded *Ethiopia*; and ſucceeding his father Reigned 'till the fifth year of *Aſa*: and therefore he was of about the ſame age with the children of *Pharaoh* above-mentioned; and might be one of them, and be born near the end of *David*'s Reign, and be about 46 years old when he came out of *Egypt* with a great Army to invade the Eaſt: and by reaſon of his great Conqueſts, he was celebrated in ſeveral Nations by ſeveral Names. The *Chaldæans* called him *Belus*, which in their Language ſignified *the Lord*: the *Arabians* called him *Bacchus*, which in their Language ſignified *the great*: the *Phrygians* and *Thracians* called him *Ma-fors*, *Mavors*, *Mars*, which ſignified *the valiant*: and thence the *Amazons*, whom he carried from *Thrace* and left at *Thermodon*, called themſelves the daughters of *Mars*. The *Egyptians* before his Reign called him their *Hero* or *Hercules*; and after his death, by reaſon of his great works done to the River *Nile*, dedicated that River to him, and Deified him by its names *Sihor*, *Nilus* and *Ægyptus*; and the *Greeks* hearing them lament *O Sihor*, *Bou Sihor*, called him *Oſiris* and *Buſiris*. *Arrian*[k] tells us that the *Arabians* worſhipped only two Gods, *Cœlus* and *Dionyſus*; and that they worſhipped *Dionyſus* for the glory of leading his Army into *India*.

[k] Arrian. l 7.

The *Dionyſus* of the *Arabians* was *Bacchus*, and all agree that *Bacchus* was the ſame King of *Egypt* with *Oſiris*: and the *Cœlus*, or *Uranus*, or *Jupiter Uranius* of the *Arabians*, I take to be the ſame King of *Egypt* with His father *Ammon*, according to the Poet:

Quamvis Æthiopum populis, Arabumque beatis
Gentibus, atque Indis unus ſit Jupiter Ammon.

I place the end of the Reign of *Seſac* upon the fifth year of *Aſa*, becauſe in that year *Aſa* became free from the Dominion of *Egypt*, ſo as to be able to fortify *Judæa*, and raiſe that great Army with which he met *Zerah*, and routed him. *Oſiris* was therefore ſlain in the fifth year of *Aſa*, by his brother *Japetus*, whom the *Egyptians* called *Typhon*, *Python*, and *Neptune*: and then the *Libyans*, under *Japetus* and his ſon *Atlas*, invaded *Egypt*, and raiſed that famous war between the Gods and Giants, from whence the *Nile* had the name of *Eridanus*: but *Orus* the ſon of *Oſiris*, by the aſſiſtance of the *Ethiopians*, prevailed, and Reigned 'till the 15th year of *Aſa*; and then the *Ethiopians* under *Zerah* invaded *Egypt*, drowned *Orus* in *Eridanus*, and were routed by *Aſa*, ſo that *Zerah* could not recover himſelf. *Zerah* was ſucceeded by *Amenophis*,

phis, a youth of the Royal Family of the *Ethiopians*, and I think the ſon of *Zerah*: but the People of the lower *Egypt* revolted from him, and ſet up *Oſarſiphus* over them, and called to their aſſiſtance a great body of men from *Phœnicia*, I think a part of the Army of *Aſa*; and thereupon *Amenophis*, with the remains of his father's Army of *Ethiopians*, retired from the lower *Egypt* to *Memphis*, and there turned the River *Nile* into a new channel, under a new bridge which he built between two Mountains; and at the ſame time he built and fortified that City againſt *Oſarſiphus*, calling it by his own name, *Amenoph* or *Memphis*: and then he retired into *Ethiopia*, and ſtayed there thirteen years; and then came back with a great Army, and ſubdued the lower *Egypt*, expelling the People which had been called in from *Phœnicia*: and this I take to be the ſecond expulſion of the Shepherds. Dr. *Caſtel* [1] tells us, that in *Coptic* this City is called *Manphtha*; whence by contraction came its Names *Moph*, *Noph*.

[1] In Moph.

While *Amenophis* ſtaid in *Ethiopia*, *Egypt* was in its greateſt diſtraction: and then it was, as I conceive, that the *Greeks* hearing thereof contrived the *Argonautic* Expedition, and ſent the flower of *Greece* in the Ship *Argo* to perſuade the Nations upon the Sea Coaſts of the *Euxine* and

and *Mediterranean Seas* to revolt from *Egypt*, and ſet up for themſelves, as the *Libyans*, *Ethiopians* and *Jews* had done before. And this is a further argument for placing that Expedition about 43 years after the Death of *Solomon*; this Period being in the middle of the diſtraction of *Egypt*. *Amenophis* might return from *Ethiopia*, and conquer the lower *Egypt* about eight years after that Expedition, and having ſettled his Government over it, he might, for putting a ſtop to the revolting of the eaſtern Nations, lead his Army into *Perſia*, and leave *Proteus* at *Memphis* to govern *Egypt* in his abſence, and ſtay ſome time at *Suſa*, and build the *Memnonia*, fortifying that City, as the Metropolis of his Dominion in thoſe parts.

Androgeus the ſon of *Minos*, upon his overcoming in the *Athenæa*, or quadrennial Games at *Athens* in his youth, was perfidiouſly ſlain out of envy: and *Minos* thereupon made war upon the *Athenians*, and compelled them to ſend every eighth year to *Crete* ſeven beardleſs Youths, and as many young Virgins, to be given as a reward to him that ſhould get the Victory in the like Games inſtituted in *Crete* in honour of *Androgeus*. Theſe Games ſeem to have been celebrated in the beginning of the *Octaeteris*, and the *Athenæa* in the beginning of the *Tetraeteris*, then brought

brought into *Crete* and *Greece* by the *Phœnicians*: and upon the third payment of the tribute of children, that is, about ſeventeen years after the ſaid war was at an end, and about nineteen or twenty years after the death of *Androgeus*, *Theſeus* became Victor, and returned from *Crete* with *Ariadne* the daughter of *Minos*; and coming to the Iſland *Naxus* or *Dia*, [m] *Ariadne* was there relinquiſhed by him, and taken up by *Glaucus*, an *Egyptian* Commander at Sea, and became the miſtreſs of the great *Bacchus*, who at that time returned from *India* in Triumph; and [n] by him ſhe had two ſons, *Phlyas* and *Eumedon*, who were *Argonauts*. This *Bacchus* was caught in bed in *Phrygia* with *Venus* the mother of *Æneas*, according [o] to *Homer*; juſt before he came over the *Helleſpont*, and invaded *Thrace*; and he married *Ariadne* the daughter of *Minos*, according to *Heſiod* [p]: and therefore by the Teſtimony of both *Homer* and *Heſiod*, who wrote before the *Greeks* and *Egyptians* corrupted their Antiquities, this *Bacchus* was one Generation older than the *Argonauts*; and ſo being King of *Egypt* at the ſame time with *Seſoſtris*, they muſt be one and the ſame King: for they agree alſo in their actions; *Bacchus* invaded *India* and *Greece*, and after he was routed by the Army of *Perſeus*, and the war was compoſed, the

[m] Euanthes apud Athenæum, l. 67. p. 296.

[n] Hyginus Fab. 14.

[o] Homer. Odyſſ. l. 8. v. 292.

[p] Heſiod. Theogon. v. 945.

Greeks

Greeks did him great honours, and built a Temple to him at *Argos*, and called it the Temple of the *Creſian Bacchus*, becauſe *Ariadne* was buried in it, as *Pauſanias* [q] relates. *Ariadne* therefore died in the end of the war, juſt before the return of *Seſoſtris* into *Egypt*, that is, in the 14th year of *Reboboam*: She was taken from *Naxus* upon the return of *Bacchus* from *India*, and then became the Miſtreſs of *Bacchus*, and accompanied him in his Triumphs; and therefore the expedition of *Theſeus* to *Crete*, and the death of his father *Ægeus*, was about nine or ten years after the death of *Solomon*. *Theſeus* was then a beardleſs young man, ſuppoſe about 19 or 20 years old, and *Androgeus* was ſlain about twenty years before, being then about 20 or 22 years old; and his father *Minos* might be about 25 years older, and ſo be born about the middle of *David's* Reign, and be about 70 years old when he purſued *Dædalus* into *Crete*: and *Europa* and her brother *Cadmus* might come into *Europe*, two or three years before the birth of *Minos*.

[q] Pauſan. l. 2. c. 23.

Juſtin, in his 18th book, tells us: *A rege Aſcaloniorum expugnati Sidonii navibus appulſi Tyron urbem ante annum * * Trojanæ cladis condiderunt*: And *Strabo*, [r] that *Aradus was built by the men who fled from* Zidon. Hence [s] *Iſaiah* calls *Tyre*

[r] Strabo l. 16.

[s] Iſa. xxiii. 2. 12.

Tyre the daughter of Zidon, *the inhabitants of the Iſle whom the Merchants of* Zidon *have repleniſhed:* and [t] *Solomon* in the beginning of his Reign calls the People of *Tyre Zidonians. My Servants,* ſaith he, in a Meſſage to *Hiram* King of *Tyre, ſhall be with thy Servants, and unto thee will I give hire for thy Servants according to all that thou deſireſt: for thou knoweſt that there is not among us any that can skill to hew timber like the* Zidodians. The new Inhabitants of *Tyre* had not yet loſt the name of *Zidonians,* nor had the old Inhabitants, if there were any conſiderable number of them, gained the reputation of the new ones for skill in hewing of timber, as they would have done had navigation been long in uſe at *Tyre.* The Artificers who came from *Zidon* were not dead, and the flight of the *Zidonians* was in the Reign of *David,* and by conſequence in the beginning of the Reign of *Abibalus* the father of *Hiram,* and the firſt King of *Tyre* mentioned in Hiſtory. *David* in the twelfth year of his Reign conquered *Edom,* as above, and made ſome of the *Edomites,* and chiefly the Merchants and Seamen, fly from the *Red Sea* to the *Philiſtims* upon the *Mediterranean,* where they fortified *Azoth.* For [u] *Stephanus* tells us: Ταύτην ἔκτισεν εἷς τῶν ἐπανελθόντων ἀπ' Ἐρυθρᾶς θαλάσσης φυγάδων: *One of the Fugi-*

[t] 1 Kings v. 6.

[u] Steph. in Azoth.

tives from the Red Sea built Azoth: that is, a Prince of *Edom*, who fled from *David*, fortified *Azoth* for the *Philiſtims* againſt him. The *Philiſtims* were now grown very ſtrong, by the acceſs of the *Edomites* and Shepherds, and by their aſſiſtance invaded and took *Zidon*, that being a town very convenient for the Merchants who fled from the *Red Sea*: and then did the *Zidonians* fly by Sea to *Tyre* and *Aradus*, and to other havens in *Aſia Minor*, *Greece*, and *Libya*, with which, by means of their trade, they had been acquainted before; the great wars and victories of *David* their enemy, prompting them to fly by Sea: for [x] they went with a great multitude, not to ſeek *Europa* as was pretended, but to ſeek new Seats, and therefore fled from their enemies: and when ſome of them fled under *Cadmus* and his brothers to *Cilicia*, *Aſia minor*, and *Greece*; others fled under other Commanders to ſeek new Seats in *Libya*, and there built many walled towns, as *Nonnus* [y] affirms: and their leader was alſo there called *Cadmus*, which word ſignifies an eaſtern man, and his wife was called *Sithonis* a *Zidonian*. Many from thoſe Cities went afterwards with the great *Bacchus* in his Armies: and by theſe things, the taking of *Zidon*, and the flight of the *Zidonians* under *Abibalus*, *Cadmus*, *Cilix*, *Thaſus*, *Memblia-*

[x] Conon. Narrat. 37.

[y] Nonnus Dionyſiac l. 13. v. 333. & ſequ.

rius, *Alymnus*, and other Captains, to *Tyre*, *Aradus*, *Cilicia*, *Rhodes*, *Caria*, *Bithynia*, *Phrygia*, *Calliſte*, *Thaſus*, *Samothrace*, *Crete*, *Greece* and *Libya*, and the building of *Tyre* and *Thebes*, and beginning of the Reigns of *Abibalus* and *Cadmus* over thoſe Cities, are fixed upon the fifteenth or ſixteenth year of *David*'s Reign, or thereabout. By means of theſe Colonies of *Phœnicians*, the people of *Caria* learnt ſea-affairs, in ſuch ſmall veſſels with oars as were then in uſe, and began to frequent the *Greek Seas*, and people ſome of the Iſlands therein, before the Reign of *Minos*: for *Cadmus*, in coming to *Greece*, arrived firſt at *Rhodes*, an Iſland upon the borders of *Caria*, and left there a Colony of *Phœnicians*, who ſacrificed men to *Saturn*; and the *Telchines* being repulſed by *Phoroneus*, retired from *Argos* to *Rhodes* with *Phorbas*, who purged the Iſland from Serpents; and *Triopas*, the ſon of *Phorbas*, carried a Colony from *Rhodes* to *Caria*, and there poſſeſſed himſelf of a promontory, thence called *Triopium*: and by this and ſuch like Colonies *Caria* was furniſhed with Shipping and Seamen, and called [z] *Phœnice*. *Strabo* and *Herodotus* [a] tell us, that the *Cares* were called *Leleges*, and became ſubject to *Minos*, and lived firſt in the Iſlands of the *Greek Seas*, and went thence into *Caria*, a country poſſeſt before by ſome of

[z] Athen. l. 4. c. 23.
[a] Strabo. l. 10. p. 661. Herod. l. 1.

the *Leleges* and *Pelaſgi*: whence it's probable that when *Lelex* and *Pelaſgus* came firſt into *Greece* to ſeek new Seats, they left part of their Colonies in *Caria* and the neighbouring Iſlands.

The *Zidonians* being ſtill poſſeſſed of the trade of the *Mediterranean*, as far weſtward as *Greece* and *Libya*, and the trade of the *Red Sea* being richer; the *Tyrians* traded on the *Red Sea* in conjunction with *Solomon* and the Kings of *Judah*, 'till after the *Trojan* war; and ſo alſo did the Merchants of *Aradus*, *Arvad*, or *Arpad*: for in the *Perſian Gulph* [b] were two Iſlands called *Tyre* and *Aradus*, which had Temples like the *Phœnician*; and therefore the *Tyrians* and *Aradians* ſailed thither, and beyond, to the Coaſts of *India*, while the *Zidonians* frequented the *Mediterranean*: and hence it is that *Homer* celebrates *Zidon*, and makes no mention of *Tyre*. But at length, [c] in the Reign of *Jehoram* King of *Judah*, *Edom* revolted from the Dominion of *Judah*, and made themſelves a King; and the trade of *Judah* and *Tyre* upon the *Red Sea* being thereby interrupted, the *Tyrians* built ſhips for merchandiſe upon the *Mediterranean*, and began there to make long Voyages to places not yet frequented by the *Zidonians*; ſome of them going to the coaſts of *Afric* beyond the *Syrtes*, and building *Adrymetum*, *Carthage*, *Lep-*

[b] Strabo. l. 16.

[c] 2 Chron. xxi. 8, 10. & 2 Kings. viii. 20, 22.

tis, *Utica*, and *Capſa*; and others going to the Coaſts of *Spain*, and building *Carteia*, *Gades* and *Tarteſſus*; and others going further to the *Fortunate Iſlands*, and to *Britain* and *Thule*. *Jehoram* Reigned eight years, and the two laſt years was ſick in his bowels, and before that ſickneſs *Edom* revolted, becauſe of *Jehoram*'s wicked Reign: if we place that revolt about the middle of the firſt ſix years, it will fall upon the fifth year of *Pygmalion* King of *Tyre*, and ſo was about twelve or fifteen years after the taking of *Troy*: and then, by reaſon of this revolt, the *Tyrians* retired from the *Red Sea*, and began long Voyages upon the *Mediterranean*; for in the ſeventh year of *Pygmalion*, his Siſter *Dido* ſailed to the Coaſt of *Afric* beyond the *Syrtes*, and there built *Carthage*. This retiring of the *Tyrians* from the *Red Sea* to make long Voyages on the *Mediterranean*, together with the flight of the *Edomites* from *David* to the *Philiſtims*, gave occaſion to the tradition both of the ancient *Perſians*, and of the *Phœnicians* themſelves, that the *Phœnicians* came originally from the *Red Sea* to the coaſts of the *Mediterranean*, and preſently undertook long Voyages, as *Herodotus*[d] relates: for *Herodotus*, in the beginning of his firſt book, relates that the *Phœnicians* coming from the *Red Sea* to the *Medi-*

[d] Herod. l. 1. initio, & l. 7. circa medium.

Mediterranean, and beginning to make long Voyages with *Egyptian* and *Aſſyrian* wares, among other places came to *Argos*, and having ſold their wares, ſeized and carried away into *Egypt* ſome of the *Grecian* women who came to buy them; and amongſt thoſe women was *Io* the daughter of *Inachus*. The *Phœnicians* therefore came from the *Red Sea*, in the days of *Io* and her brother *Phoroneus* King of *Argos*, and by conſequence at that time when *David* conquered the *Edomites*, and made them fly every way from the *Red Sea*; ſome into *Egypt* with their young King, and others to the *Philiſtims* their next neighbours and the enemies of *David*. And this flight gave occaſion to the *Philiſtims* to call many places *Erythra*, in memory of their being *Erythreans* or *Edomites*, and of their coming from the *Erythrean* Sea; for *Erythra* was the name of a City in *Ionia*, of another in *Libya*, of another in *Locris*, of another in *Bœotia*, of another in *Cyprus*, of another in *Ætolia*, of another in *Aſia* near *Chius*; and *Erythia Acra* was a promontory in *Libya*, and *Erythræum* a promontory in *Crete*, and *Erythros* a place near *Tybur*, and *Erythini* a City or Country in *Paphlagonia*: and the name *Erythea* or *Erythræ* was given to the Iſland *Gades*, peopled by *Phœnicians*. So *Solinus*, [c] *In capite Bæticæ inſula a continenti ſeptingentis*

[c] Solin. c. 23. Edit. Salm.

gentis paſſibus memoratur quam Tyrii a rubro mari profecti Erytheam, Pœni ſua lingua Gadir, id eſt ſepem nominarunt. And *Pliny*, [f] concerning a little Iſland near it; *Erythia dicta eſt quoniam Tyrii Aborigines eorum, orti ab Erythræo mari ferebantur.* Among the *Phœnicians* who came with *Cadmus* into *Greece*, there were [g] *Arabians*, and [h] *Erythreans* or Inhabitants of the *Red Sea*, that is *Edomites*; and in *Thrace* there ſettled a People who were circumciſed and called *Odomantes*, that is, as ſome think, *Edomites*. *Edom*, *Erythra* and *Phœnicia* are names of the ſame ſignification, the words denoting a red colour: which makes it probable that the *Erythreans* who fled from *David*, ſettled in great numbers in *Phœnicia*, that is, in all the Sea-coaſts of *Syria* from *Egypt* to *Zidon*; and by calling themſelves *Phœnicians* in the language of *Syria*, inſtead of *Erythreans*, gave the name of *Phœnicia* to all that Sea-coaſt, and to that only. So *Strabo*: [i] Οἱ μὲν γὰρ καὶ τοὺς Φοίνικας, καὶ τοὺς Σιδονίους τοὺς καθ' ἡμᾶς ἀποίκους εἶναι τῶν ἐν τῷ Ωκεανῷ φασι, πρεσβυτέρους καὶ διὰ τί Φοίνικες ἐπαλοῦντο, ὅτι καὶ ἡ θάλαττα ἐρυθρά. *Alii referunt Phœnices & Sidonios noſtros eſſe colonos eorum qui ſunt in Oceano, addentes illos ideo vocari Phœnices* [puniceos] *quod mare rubrum ſit.*

[f] Plin. l. 4. c. 22.

[g] Strabo. l. 9. p. 401. & l. 10. p. 447.

[h] Herod. l. 5.

[i] Strabo. l. 1. p. 42.

Strabo

Strabo [k] mentioning the firſt men who left the Sea-coaſts, and ventured out into the deep, and undertook long Voyages, names *Bacchus*, *Hercules*, *Jaſon*, *Ulyſſes* and *Menelaus*; and ſaith that the Dominion of *Minos* over the Sea was celebrated, and the Navigation of the *Phœnicians* who went beyond the Pillars of *Hercules*, and built Cities there, and in the middle of the Sea-coaſts of *Afric*, preſently after the war of *Troy*. Theſe *Phœnicians* [l] were the *Tyrians*, who at that time built *Carthage* in *Afric*, and *Carteia* in *Spain*, and *Gades* in the Iſland of that name without the *Straights*; and gave the name of *Hercules* to their chief Leader, becauſe of his labours and ſucceſs, and that of *Heraclea* to the city *Carteia* which he built. So *Strabo*: [m] Ἐκπλέουσιν ὧν ἐκ τῆς ἡμετέρας θαλάττης εἰς τὸν ἔξω, δεξιόν ἐστι τοῦτο· καὶ πρὸς αὐτὸ Κάλπη [Καρτηία] πόλις ἐν τετταρακοντα σταδίοις ἀξιόλογος καὶ παλαιὰ, ναύσταθμόν ποτε γενομένη τῶν Ιβήρων· ἔνιοι δὲ καὶ Ηρακλέους κτίσμα λέγουσιν αὐτὴν, ὧν ἐστι καὶ Τιμοσθένης· ὅς φησι κὴ Ηρακλείαν ὀνομάζεσθαι τὸ παλαιόν· δείκνυσθαί τε μέγαν θρίβολον, κὴ νεωσοίκους. *Mons Calpe ad dextram eſt e noſtro mari foras navigantibus, & ad quadraginta inde ſtadia urbs Carteia vetuſta ac memorabilis, olim ſtatio navibus Hiſpanorum. Hanc ab Hercule quidam conditam aiunt, inter quos eſt Timoſthenes, qui eam*

[k] Strabo. l. 1. p. 48.

[l] Bochart. Canaan. l. 1. c. 34.

[m] Strabo. l. 3. p. 140.

Vid. Phil. Tranſact. Nº 359.

eam antiquitus Heracleam fuiſſe appellatam refert, oſtendique adhuc magnum murorum circuitum & navalia. This *Hercules*, in memory of his building and Reigning over the City *Carteia*, they called alſo *Melcartus*, the King of *Carteia*. *Bochart* [n] writes, that *Carteia* was at firſt called *Melcarteia*, from its founder *Melcartus*, and by an *Aphæreſis*, *Carteia*; and that *Melcartus* ſignifies *Melec Kartha*, the King of the city, that is, ſaith he, of the city *Tyre*: but conſidering that no ancient Author tells us, that *Carteia* was ever called *Melcarteia*, or that *Melcartus* was King of *Tyre*; I had rather ſay that *Melcartus*, or *Melec-cartus*, had his name from being the Founder and Governor or Prince of the city *Carteia*. Under *Melcartus* the *Tyrians* ſailed as far as *Tarteſſus* or *Tarſhiſh*, a place in the Weſtern part of *Spain*, between the two mouths of the river *Bætis*, and there they [o] met with much ſilver, which they purchaſed for trifles: they ſailed alſo as far as *Britain* before the death of *Melcartus*; for [p] *Pliny* tells us, *Plumbum ex Caſſiteride inſula primus apportavit Midacritus*: And *Bochart* [q] obſerves that *Midacritus* is a *Greek* name corruptly written for *Melcartus*; *Britain* being unknown to the *Greeks* long after it was diſcovered by the *Phœnicians*. After the death of *Melcartus*, they [r] built a Temple to him in the Iſland *Gades*, and adorned it with

[n] Canaan. l. 1. c. 34. p. 682.

[o] Ariſtot. de Mirab.

[p] Plin. l. 7. c. 56.

[q] Canaan. l. 1. c. 39.

[r] Philoſtratus in vita Apollonii l. 5. c. 1. apud Photium.

with the ſculptures of the labours of *Hercules*, and of his *Hydra*, and the Horſes to whom he threw *Diomedes*, King of the *Biſtones* in *Thrace*, to be devoured. In this Temple was the golden Belt of *Teucer*, and the golden Olive of *Pygmalion* bearing *Smaragdine* fruit: and by theſe conſecrated gifts of *Teucer* and *Pygmalion*, you may know that it was built in their days. *Pomponius* derives it from the times of the *Trojan* war; for *Teucer*, ſeven years after that war, according to the Marbles, arrived at *Cyprus*, being baniſhed from home by his father *Telamon*, and there built *Salamis*: and he and his Poſterity Reigned there 'till *Evagoras*, the laſt of them, was conquered by the *Perſians*, in the twelfth year of *Artaxerxes Mnemon*. Certainly this *Tyrian Hercules* could be no older than the *Trojan* war, becauſe the *Tyrians* did not begin to navigate the *Mediterranean* 'till after that war: for *Homer* and *Heſiod* knew nothing of this navigation, and the *Tyrian Hercules* went to the coaſts of *Spain*, and was buried in *Gades*: ſo *Arnobius* [s]; *Tyrius Hercules ſepultus in finibus Hiſpaniæ*: and *Mela*, ſpeaking of the Temple of *Hercules* in *Gades*, ſaith, *Cur ſanctum ſit oſſa ejus ibi ſepulta efficiunt*. *Carthage* [t] paid tenths to this *Hercules*, and ſent their payments yearly to *Tyre*: and thence it's probable that this *Hercules* went to the coaſt of

[s] Arnob. l. 1.

[t] Bochart. in Canaan. l. 1. c. 24.

Afric, as well as to that of *Spain*, and by his diſcoveries prepared the way to *Dido*: *Oroſius* [m] and others tell us that he built *Capſa* there. *Joſephus* tells of an earlier *Hercules*, to whom *Hiram* built a Temple at *Tyre*: and perhaps there might be alſo an earlier *Hercules* of *Tyre*, who ſet on foot their trade on the *Red Sea* in the days of *David* or *Solomon*.

[m] Oroſ. l. 5. c. 15. Florus l. 3. c. 1. Salluſt. in Jugurtha.

Tatian, in his book againſt the *Greeks*, relates, that amongſt the *Phœnicians* flouriſhed three ancient Hiſtorians, *Theodotus*, *Hyſicrates* and *Mochus*, *who all of them delivered in their hiſtories, tranſlated into* Greek *by* Lætus, *under which of the Kings happened the rapture of* Europa; *the voyage of* Menelaus *into* Phœnicia; *and the league and friendſhip between* Solomon *and* Hiram, *when* Hiram *gave his daughter to* Solomon, *and furniſhed him with timber for building the Temple: and that the ſame is affirmed by* Menander *of* Pergamus. *Joſephus* [x] lets us know that the Annals of the *Tyrians*, from the days of *Abibalus* and *Hiram*, Kings of *Tyre*, were extant in his days; and that *Menander* of *Pergamus* tranſlated them into *Greek*; and that *Hiram's* friendſhip to *Solomon*, and aſſiſtance in building the Temple, was mentioned in them; and that the Temple was founded in the eleventh year of *Hiram*: and by the teſtimony of *Menander* and the ancient

[x] Antiq. l. 8. c. 2, 5. & l. 9. c. 14.

cient *Phœnician* hiſtorians, the rapture of *Europa*, and by conſequence the coming of her brother *Cadmus* into *Greece*, happened within the time of the Reigns of the Kings of *Tyre* delivered in theſe hiſtories; and therefore not before the Reign of *Abibalus*, the firſt of them, nor before the Reign of King *David* his contemporary. The voyage of *Menelaus* might be after the deſtruction of *Troy*. *Solomon* therefore Reigned in the times between the raptures of *Europa* and *Helena*, and *Europa* and her brother *Cadmus* flouriſhed in the days of *David*. *Minos*, the ſon of *Europa*, flouriſhed in the Reign of *Solomon*, and part of the Reign of *Rehoboam*: and the children of *Minos*, namely *Androgeus* his eldeſt ſon, *Deucalion* his youngeſt ſon and one of the *Argonauts*, *Ariadne* the miſtreſs of *Theſeus* and *Bacchus*, and *Phædra* the wife of *Theſeus*; flourriſhed in the latter end of *Solomon*, and in the Reigns of *Rehoboam*, *Abijah* and *Aſa*: and *Idomeneus*, the grandſon of *Minos*, was at the war of *Troy*: and *Hiram* ſucceeded his father *Abibalus*, in the three and twentieth year of *David*: and *Abibalus* might found the Kingdom of *Tyre* about ſixteen or eighteen years before, when *Zidon* was taken by the *Philiſtims*; and the *Zidonians* fled from thence, under the conduct of *Cadmus* and other commanders, to ſeek new

ſeats. Thus by the Annals of *Tyre*, and the ancient *Phœnician* Hiſtorians who followed them, *Abibalus*, *Alymnus*, *Cadmus*, and *Europa* fled from *Zidon* about the ſixteenth year of *David*'s Reign: and the *Argonautic* Expedition being later by about three Generations, will be about three hundred years later than where the *Greeks* have placed it.

After Navigation in long ſhips with ſails, and one order of oars, had been propagated from *Egypt* to *Phœnicia* and *Greece*, and thereby the *Zidonians* had extended their trade to *Greece*, and carried it on about an hundred and fifty years; and then the *Tyrians* being driven from the *Red Sea* by the *Edomites*, had begun a new trade on the *Mediterranean* with *Spain*, *Afric*, *Britain*, and other remote nations; they carried it on about an hundred and ſixty years; and then the *Corinthians* began to improve Navigation, by building bigger ſhips with three orders of oars, called *Triremes*. For [y] *Thucydides* tells us that the *Corinthians* were the firſt of the *Greeks* who built ſuch ſhips, and that a ſhip-carpenter of *Corinth* went thence to *Samos*, about 300 years before the end of the *Peloponneſian* war, and built alſo four ſhips for the *Samians*; and that 260 years before the end of that war, that is, about the 29th Olympiad, there was a fight

[y] Thucyd. l. 6. initio. Euſeb. Chr.

fight at ſea between the *Corinthians* and the *Corcyreans*, which was the oldeſt ſea-fight mentioned in hiſtory. *Thucydides* tells us further, that the firſt colony which the *Greeks* ſent into *Sicily*, came from *Chalcis* in *Eubœa*, under the conduct of *Thucles*, and built *Naxus*; and the next year *Archias* came from *Corinth* with a colony, and built *Syracuſe*; and that *Lamis* came about the ſame time into *Sicily*, with a colony from *Megara* in *Achaia*, and lived firſt at *Trotilum*, and then at *Leontini*, and died at *Thapſus* near *Syracuſe*; and that after his death, this colony was invited by *Hyblo* to *Megara* in *Sicily*, and lived there 245 years, and was then expelled by *Gelo* King of *Sicily*. Now *Gelo* flouriſhed about 78 years before the end of the *Peloponneſian* war: count backwards the 78 and the 245 years, and about 12 years more for the Reign of *Lamis* in *Sicily*, and the reckoning will place the building of *Syracuſe* about 335 years before the end of the *Peloponneſian* war, or in the tenth Olympiad; and about that time *Euſebius* and others place it: but it might be twenty or thirty years later, the antiquities of thoſe days having been raiſed more or leſs by the *Greeks*. From the colonies henceforward ſent into *Italy* and *Sicily* came the name of *Græcia magna*.

Thucy-

[a] Thucyd.ib. *Thucydides* [a] tells us further, that the *Greeks* began to come into *Sicily* almoſt three hundred years after the *Siculi* had invaded that Iſland with an army out of *Italy*: ſuppoſe it 280 years after, and the building of *Syracuſe* 310 years before the end of the *Peloponneſian* war; and that invaſion of *Sicily* by the *Siculi* will be 590 years before the end of that war, that is, in the 27th year of *Solomon*'s Reign, or thereabout. *Hellanicus* [a] tells us, that it was in the third Generation before the *Trojan* war; and in the 26th year of the Prieſthood of *Alcinoe*, Prieſteſs of *Juno Argiva*: and *Philiſtius* of *Syracuſe*, that it was 80 years before the *Trojan* war: whence it follows that the *Trojan* war and *Argonautic* Expedition were later than the days of *Solomon* and *Rehoboam*, and could not be much earlier than where we have placed them.

[a] Apud Dionyſ. l. 1. p. 15.

[b] Herod. l. 8. c. 137. The Kingdom of *Macedon* [b] was founded by *Caranus* and *Perdiccas*, who being of the Race of *Temenus* King of *Argos*, fled from *Argos* in the Reign of *Phidon* the brother of *Caranus*. *Temenus* was one of the three brothers who led the *Heraclides* into *Peloponneſus*, and ſhared the conqueſt among themſelves: he obtained *Argos*; and after him, and his ſon *Ciſus*, the Kingdom of *Argos* became divided among the poſterity of *Temenus*, until *Phidon* reunited it, expelling

ling his kindred. *Phidon* grew potent, appointed weights and meaſures in *Peloponneſus*, and coined ſilver money; and removing the *Piſæans* and *Eleans*, preſided in the Olympic games; but was ſoon after ſubdued by the *Eleans* and *Spartans*. *Herodotus* [c] reckons that *Perdiccas* was the firſt King of *Macedon*; later writers, as *Livy*, *Pauſanias* and *Suidas*, make *Caranus* the firſt King: *Juſtin* calls *Perdiccas* the ſucceſſor of *Caranus*; and *Solinus* ſaith that *Perdiccas* ſucceeded *Caranus*; and was the firſt that obtained the name of King. It's probable that *Caranus* and *Perdiccas* were contemporaries, and fled about the ſame time from *Phidon*, and at firſt erected ſmall principalities in *Macedonia*, which, after the death of *Caranus*, became one under *Perdiccas*. *Herodotus* [d] tells us, that after *Perdiccas* Reigned *Arœus*, or *Argæus*, *Philip*, *Æropus*, *Alcetas*, *Amyntas*, and *Alexander*, ſucceſſively. *Alexander* was contemporary to *Xerxes* King of *Perſia*, and died *An.* 4. Olymp. 79, and was ſucceeded by *Perdiccas*, and he by his ſon *Archelaus*: and *Thucydides* [e] tells us that there were eight Kings of *Macedon* before this *Archelaus*: now by reckoning above forty years a-piece to theſe Kings, Chronologers have made *Phidon* and *Caranus* older than the Olympiads; whereas if we ſhould reckon their Reigns

[c] Herod. l. 8. c. 139.

[d] Herod. l. 8. c. 139.

[e] Thucyd. l. 2. prope finem.

at

at about 18 or 20 years a-piece one with another, the firſt ſeven Reigns counted backwards from the death of this *Alexander*, will place the dominion of *Phidon*, and the beginning of the Kingdom of *Macedon* under *Perdiccas* and *Caranus*, upon the 46th or 47th Olympiad, or thereabout. It could ſcarce be earlier, becauſe *Leocides* the ſon of *Phidon*, and *Megacles* the ſon of *Alcmæon*, at one and the ſame time courted *Agariſta*, the daughter of *Cliſthenes* King of *Sicyon*, as *Herodotus* [f] tells us; and the *Amphictyons*, by the advice of *Solon*, made *Alcmæon*, and *Cliſthenes*, and *Eurolycus* King of *Theſſaly*, commanders of their army, in their war againſt *Cirrha*; and the *Cirrheans* were conquered *An.* 2. Olymp. 47. according to the Marbles. *Phidon* therefore and his brother *Caranus* were contemporary to *Solon*, *Alcmæon*, *Cliſthenes*, and *Eurolycus*, and flouriſhed about the 48th and 49th Olympiads. They were alſo contemporary in their later days to *Cræſus*; for *Solon* converſed with *Cræſus*, and *Alcmæon* entertained and conducted the meſſengers whom *Cræſus* ſent to conſult the Oracle at *Delphi*, *An.* 1. Olymp. 56. according to the Marbles, and was ſent for by *Cræſus*, and rewarded with much riches.

[f] Herod. l. 6. c. 127.

But the times ſet down in the Marbles before the *Perſian* Empire began, being collected by reckon-

reckoning the Reigns of Kings equipollent to Generations, and three Generations to an hundred years or above; and the Reigns of Kings, one with another, being ſhorter in the proportion of about four to ſeven; the Chronology ſet down in the Marbles, until the Conqueſt of *Media* by *Cyrus*, *An.* 4, Olymp. 60, will approach the truth much nearer, by ſhortening the times before that Conqueſt in the proportion of four to ſeven. So the *Cirrheans* were conquered *An.* 2, Olymp. 47, according to the Marbles, that is 54 years before the Conqueſt of *Media*; and theſe years being ſhortened in the proportion of four to ſeven, become 31 years; which ſubducted from *An.* 4, Olymp. 60, place the Conqueſt of *Cirrha* upon *An.* 1, Olymp. 53: and, by the like correction of the Marbles, *Alcmæon* entertained and conducted the meſſengers whom *Cræſus* ſent to conſult the Oracle at *Delphi*, *An.* 1, Olymp. 58; that is, four years before the Conqueſt of *Sardes* by *Cyrus*: and the Tyranny of *Piſiſtratus*, which by the Marbles began at *Athens*, *An.* 4, Olymp. 54, by the like correction began *An.* 3, Olymp. 57; and by conſequence *Solon* died *An.* 4, Olymp. 57. This method may be uſed alone, where other arguments are wanting; but where they are not wanting, the beſt arguments are to be preferred.

[g] Strabo. l. 8. p. 355.

Iphitus [g] preſided both in the Temple of *Jupiter Olympius*, and in the Olympic Games, and ſo did his ſucceſſors 'till the 26th Olympiad; and ſo long the victors were rewarded with a *Tripos*: but then the *Piſæans* getting above the *Eleans*, began to preſide, and rewarded the victors with a Crown, and inſtituted the *Carnea* to *Apollo*; and continued to preſide 'till *Phidon* interrupted them, that is, 'till about the time of the 49th Olympiad: for [h] in the 48th Olympiad the *Eleans* entered the country of the *Piſæans*, ſuſpecting their deſigns, but were prevailed upon to return home quietly; afterwards the *Piſæans* confederated with ſeveral other *Greek* nations, and made war upon the *Eleans*, and in the end were beaten: in this war I conceive it was that *Phidon* preſided, ſuppoſe in the 49th Olympiad; for [i] in the 50th Olympiad, for putting an end to the contentions between the Kings about preſiding, two men were choſen by lot out of the city *Elis* to preſide, and their number in the 65th Olympiad was increaſed to nine, and afterwards to ten; and theſe judges were called *Hellenoditæ*, judges for or in the name of *Greece*. *Pauſanias* tells us, that the *Eleans* called in *Phidon* and together with him celebrated the 8th Olympiad; he ſhould have ſaid the 49th Olympiad: but *Herodotus* tells us,

[h] Pauſan. l. 6. c. 22.

[i] Pauſan. l. 5. c. 9.

that *Phidon* removed the *Eleans*; and both might be true: the *Eleans* might call in *Phidon* againſt the *Piſæans*, and upon overcoming be refuſed preſiding in the Olympic games by *Phidon*, and confederate with the *Spartans*, and by their aſſiſtance overthrow the Kingdom of *Phidon*, and recover their ancient right of preſiding in the games.

Strabo [k] tells us that *Phidon* was the tenth from *Temenus*; not the tenth King, for between *Ciſus* and *Phidon* they Reigned not, but the tenth from father to ſon, including *Temenus*. If 27 years be reckoned to a Generation by the eldeſt ſons, the nine intervals will amount unto 243 years, which counted back from the 48th Olympiad, in which *Phidon* flouriſhed, will place the Return of the *Heraclides* about fifty years before the beginning of the Olympiads, as above. But Chronologers reckon about 515 years from the Return of the *Heraclides* to the 48th Olympiad, and account *Phidon* the ſeventh from *Temenus*; which is after the rate of 85 years to a Generation, and therefore not to be admitted.

[k] Strabo. l. 8. p. 358.

Cyrus took *Babylon*, according to *Ptolomy's* Canon, nine years before his death, *An. Nabonaſſ.* 209, *An.* 2, Olymp. 60: and he took *Sardes* a little before, namely *An.* 1, Olymp. 59, as *Scaliger* collects from *Soſicrates*: *Cræſus*

was then King of *Sardes*, and Reigned fourteen years, and therefore began to Reign *An.* 3, Olymp. 55. After *Solon* had made laws for the *Athenians*, he obliged them upon oath to obſerve thoſe laws 'till he returned from his travels; and then travelled ten years, going to *Egypt* and *Cyprus*, and viſiting *Thales* of *Miletus*: and upon his Return to *Athens*, *Piſiſtratus* began to affect the Tyranny of that city, which made *Solon* travel a ſecond time; and now he was invited by *Crœſus* to *Sardes*; and *Crœſus*, before *Solon* viſited him, had ſubdued all *Aſia Minor*, as far as to the River *Halys*; and therefore he received that viſit towards the latter part of his Reign; and we may place it upon the ninth year thereof, *An.* 3, Olymp. 57: and the legiſlature of *Solon* twelve years earlier, *An.* 3, Olymp. 54: and that of *Draco* ſtill ten years earlier, *An.* 1, Olymp. 52. After *Solon* had viſited *Crœſus*, he went into *Cilicia* and ſome other places, and died [1] in his travels: and this was in the ſecond year of the Tyranny of *Piſiſtratus*. *Comias* was Archon when *Solon* returned from his firſt travels to *Athens*; and the next year *Hegeſtratus* was Archon, and *Solon* died before the end of the year, *An.* 3, Olymp. 57, as above: and by this reckoning the objection of *Plutarch* above mentioned is removed.

[1] Phanias Eph. ap. Plut. in vita Solonis.

We

We have now ſhewed that the *Phœnicians* of *Zidon*, under the conduct of *Cadmus* and other captains, flying from their enemies, came into *Greece*, with letters and other arts, about the ſixteenth year of King *David*'s Reign; that *Europa* the ſiſter of *Cadmus*, fled ſome days before him from *Zidon* and came to *Crete*, and there became the mother of *Minos*, about the 18th or 20th year of *David*'s Reign; that *Seſoſtris* and the great *Bacchus*, and by conſequence alſo *Oſiris*, were one and the ſame King of *Egypt* with *Seſac*, and came out of *Egypt* in the fifth year of *Rehoboam* to invade the nations, and died 25 years after *Solomon*; that the *Argonautic* expedition was about 43 years after the death of *Solomon*; that *Troy* was taken about 76 or 78 years after the death of *Solomon*; that the *Phœnicians* of *Tyre* were driven from the *Red Sea* by the *Edomites*, about 87 years after the death of *Solomon*, and within two or three years began to make long voyages upon the *Mediterranean*, ſailing to *Spain*, and beyond, under a commander whom for his induſtry, conduct, and diſcoveries, they honoured with the names of *Melcartus* and *Hercules*; that the return of the *Heraclides* into *Peloponneſus* was about 158 years after the death of *Solomon*; that *Lycurgus* the Legiſlator Reigned at *Sparta*, and gave the three Diſcs to

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the Olympic treaſury, *An.* 1, Olymp. 18, or 273 years after the death of *Solomon*, the *Quinquertium* being at that time added to the Olympic Games; that the *Greeks* began ſoon after to build *Triremes*, and to ſend Colonies into *Sicily* and *Italy*, which gave the name of *Græcia magna* to thoſe countries; that the firſt *Meſſenian* war ended about 350 years after the death of *Solomon*, *An.* 1, Olymp. 37; that *Phidon* was contemporary to *Solon*, and preſided in the Olympic Games in the 49th Olympiad, that is, 397 years after the death of *Solomon*; that *Draco* was Archon, and made his laws, *An.* 1, Olymp. 52; and *Solon*, *An.* 3, Olymp. 54; and that *Solon* viſited *Cræſus Ann.* 3, Olymp. 57, or 433 years after the death of *Solomon*; and *Sardes* was taken by *Cyrus* 438 years, and *Babylon* by *Cyrus* 443 years, and *Ecbatane* by *Cyrus* 445 years after the death of *Solomon*: and theſe periods being ſettled, they become a foundation for building the Chronology of the antient times upon them; and nothing more remains for ſettling ſuch a Chronology, than to make theſe Periods a little exacter, if it can be, and to ſhew how the reſt of the Antiquities of *Greece*, *Egypt*, *Aſſyria*, *Chaldæa*, and *Media* may ſuit therewith.

Whilſt

Whilſt *Bacchus* made his expedition into *India*, *Theſeus* left *Ariadne* in the Iſland *Naxus* or *Dia*, as above, and ſucceeded his father *Ægeus* at *Athens*; and upon the Return of *Bacchus* from *India*, *Ariadne* became his miſtreſs, and accompanied him in his triumphs; and this was about ten years after the death of *Solomon*: and from that time reigned eight Kings in *Athens*, viz. *Theſeus*, *Meneſtheus*, *Demophoon*, *Oxyntes*, *Aphidas*, *Thymætes*, *Melanthus*, and *Codrus*; theſe Kings, at 19 years a-piece one with another, might take up about 152 years, and end about 44 years before the Olympiads: then Reigned twelve Archons for life, which at 14 or 15 years a-piece, the State being unſtable, might take up about 174 years, and end *An.* 2, Olymp. 33: then reigned ſeven decennial Archons, which are uſually reckoned at ſeventy years; but ſome of them dying in their Regency, they might not take up above forty years, and ſo end about *An.* 2, Olymp. 43, about which time began the ſecond *Meſſenian* war: theſe decennial Archons were followed by the annual Archons, amongſt whom were the Legiſlators *Draco* and *Solon*. Soon after the death of *Codrus*, his ſecond ſon *Neleus*, not bearing the Reign of his lame brother *Medon* at *Athens*, retired into *Aſia*, and was followed by his younger.

younger brothers *Androcles* and *Cyaretus*, and many others: theſe had the name of *Ionians*, from *Ion* the ſon of *Xuthus*, who commanded the army of the *Athenians* at the death of *Erechtheus*, and gave the name of *Ionia* to the country which they invaded: and about 20 or 25 years after the death of *Codrus*, theſe new Colonies, being now Lords of *Ionia*, ſet up over themſelves a common Council called *Panionium*, and compoſed of Counſellors ſent from twelve of their cities, *Miletus*, *Myus*, *Priene*, *Epheſus*, *Colophon*, *Lebedus*, *Teos*, *Clazomenæ*, *Phocæa*, *Samos*, *Chios*, and *Erythræa*: and this was the *Ionic* Migration.

Vid. Dionyſ. Halicarnaſſ. l. 1. p. 44, 45.

When the *Greeks* and *Latines* were forming their Technical Chronology, there were great diſputes about the Antiquity of *Rome*: the *Greeks* made it much older than the Olympiads: ſome of them ſaid it was built by *Æneas*; others, by *Romus*, the ſon or grandſon of *Æneas*; others, by *Romus*, the ſon or grandſon of *Latinus* King of the *Aborigines*; others, by *Romus* the ſon of *Ulyſſes*, or of *Aſcanius*, or of *Italus*: and ſome of the *Latines* at firſt fell in with the opinion of the *Greeks*, ſaying that it was built by *Romulus*, the ſon or grandſon of *Æneas*. *Timæus Siculus* repreſented it built by *Romulus*, the grandſon of *Æneas*, above an hundred years before the

the Olympiads; and ſo did *Nævius* the Poet, who was twenty years older than *Ennius*, and ſerved in the firſt *Punic* war, and wrote the hiſtory of that war. Hitherto nothing certain was agreed upon, but about 140 or 150 years after the death of *Alexander the Great*, they began to ſay that *Rome* was built a ſecond time by *Romulus*, in the fifteenth Age after the deſtruction of *Troy*: by Ages they meant Reigns of the Kings of the *Latines* at *Alba*, and reckoned the firſt fourteen Reigns at about 432 years, and the following Reigns of the ſeven Kings of *Rome* at 244 years, both which numbers made up the time of about 676 years from the taking of *Troy*, according to theſe Chronologers; but are much too long for the courſe of nature: and by this reckoning they placed the building of *Rome* upon the ſixth or ſeventh Olympiad; *Varro* placed it on the firſt year of the ſeventh Olympiad, and was therein generally followed by the *Romans*; but this can ſcarce be reconciled to the courſe of nature: for I do not meet with any inſtance in all hiſtory, ſince Chronology was certain, wherein ſeven Kings, moſt of whom were ſlain, Reigned 244 years in continual ſucceſſion. The fourteen Reigns of the Kings of the *Latines*, at twenty years a-piece one with another, a-

mount unto 280 years, and theſe years counted from the taking of *Troy* end in the 38th Olympiad: and the ſeven Reigns of the Kings of *Rome*, four or five of them being ſlain and one depoſed, may at a moderate reckoning amount to fifteen or ſixteen years a-piece one with another: let them be reckoned at ſeventeen years a-piece, and they will amount unto 119 years; which being counted backwards from the Regifuge, end alſo in the 38th Olympiad: and by theſe two reckonings *Rome* was built in the 38th Olympiad, or thereabout. The 280 years and the 119 years together make up 399 years; and the ſame number of years ariſes by counting the twenty and one Reigns at nineteen years a-piece: and this being the whole time between the taking of *Troy* and the Regifuge, let theſe years be counted backward from the Regifuge, *An.* 1, Olymp. 68, and they will place the taking of *Troy* about 74 years after the death of *Solomon*.

When *Seſoſtris* returned from *Thrace* into *Egypt*, he left *Æetes* with part of his army in *Colchis*, to guard that paſs; and *Phryxus* and his ſiſter *Helle* fled from *Ino*, the daughter of *Cadmus*, to *Æetes* ſoon after, in a ſhip whoſe enſign was a golden ram: *Ino* was therefore alive in the fourteenth year of *Rehoboam*, the year in which

Seſoſtris returned into *Egypt*; and by conſequence her father *Cadmus* flouriſhed in the Reign of *David*, and not before. *Cadmus* was the father of *Polydorus*, the father of *Labdacus*, the father of *Laius*, the father of *Oedipus*, the father of *Eteocles* and *Polynices* who ſlew one another in their youth, in the war of the ſeven Captains at *Thebes*, about ten or twelve years after the *Argonautic* Expedition: and *Therſander*, the ſon of *Polynices*, warred at *Troy*. Theſe Generations being by the eldeſt ſons who married young, if they be reckoned at about twenty and four years to a Generation, will place the birth of *Polydorus* upon the 18th year of *David*'s Reign, or thereabout: and thus *Cadmus* might be a young man, not yet married, when he came firſt into *Greece*. At his firſt coming he ſail'd to *Rhodes*, and thence to *Samothrace*, an Iſland near *Thrace* on the north ſide of *Lemnos*, and there married *Harmonia*, the ſiſter of *Jaſius* and *Dardanus*, which gave occaſion to the *Samothracian* myſteries: and *Polydorus* might be their ſon, born a year or two after their coming; and his ſiſter *Europa* might be then a young woman, in the flower of her age. Theſe Generations cannot well be ſhorter; and therefore *Cadmus*, and his ſon *Polydorus*, were not younger than we have reckoned them: nor can they be much longer,

without making *Polydorus* too old to be born in *Europe*, and to be the ſon of *Harmonia* the ſiſter of *Jaſius*. *Labdacus* was therefore born in the end of *David*'s Reign, *Laius* in the 24th year of *Solomon*'s, and *Oedipus* in the ſeventh of *Rehoboam*'s, or thereabout: unleſs you had rather ſay, that *Polydorus* was born at *Zidon*, before his father came into *Europe*; but his name *Polydorus* is in the language of *Greece*.

Polydorus married *Nycteis*, the daughter of *Nycteus* a native of *Greece*, and dying young, left his Kingdom and young ſon *Labdacus* under the adminiſtration of *Nycteus*. Then *Epopeus* King of *Ægialus*, afterwards called *Sicyon*, ſtole *Antiope* the daughter of *Nycteus*, [m] and *Nycteus* thereupon made war upon him, and in a battle wherein *Nycteus* overcame, both were wounded and died ſoon after. *Nycteus* left the tuition of *Labdacus*, and adminiſtration of the Kingdom, to his brother *Lycus*; and *Epopeus* or, as *Hyginus* [n] calls him, *Epaphus* the *Sicyonian*, left his Kingdom to *Lamedon*, who preſently ended the war, by ſending home *Antiope*: and ſhe, in returning home, brought forth *Amphion* and *Zethus*. *Labdacus* being grown up received the Kingdom from *Lycus*, and ſoon after dying left it again to his adminiſtration, for his young ſon *Laius*. When *Amphion* and *Zethus* were about twenty

[m] Pauſan. l. 2. c. 6.

[n] Hygin. Fab. 7 & 8.

years old, at the inſtigation of their mother *Antiope*, they killed *Lycus*, and made *Laius* flee to *Pelops*, and ſeized the city *Thebes*, and compaſſed it with a wall; and *Amphion* married *Niobe* the ſiſter of *Pelops*, and by her had ſeveral children, amongſt whom was *Chloris*, the mother of *Periclymenus* the *Argonaut*. *Pelops* was the father of *Pliſthenes*, *Atreus*, and *Thyeſtes*; and *Agamemnon* and *Menelaus*, the adopted ſons of *Atreus*, warred at *Troy*. *Ægiſthus*, the ſon of *Thyeſtes*, ſlew *Agamemnon* the year after the taking of *Troy*; and *Atreus* died juſt before *Paris* ſtole *Helena*, which, according to ° *Homer*, was twenty years before the taking of *Troy*. *Deucalion* the ſon of *Minos*, [P] was an *Argonaut*; and *Talus* another ſon of *Minos*, was ſlain by the *Argonauts*; and *Idomeneus* and *Meriones*, the grandſons of *Minos*, were at the *Trojan* war. All theſe things confirm the ages of *Cadmus* and *Europa*, and their poſterity, above aſſigned, and place the death of *Epopeus* or *Epaphus* King of *Sicyon*, and birth of *Amphion* and *Zethus*, upon the tenth year of *Solomon*; and the taking of *Thebes* by *Amphion* and *Zethus*, and the flight of *Laius* to *Pelops*, upon the thirtieth year of that King, or thereabout. *Amphion* might marry the ſiſter of *Pelops*, the ſame year, and *Pelops* come into *Greece* three or four years before that flight, or about the 26th year of *Solomon*.

° Homer. Iliad. Ω.

P Hyg n. Fab. 14.

In

In the days of *Erechtheus* King of *Athens*, and *Celeus* King of *Eleuſis*, *Ceres* came into *Attica*; and educated *Triptolemus* the ſon of *Celeus*, and taught him to ſow corn. She [q] lay with *Jaſion*, or *Jaſius*, the brother of *Harmonia* the wife of *Cadmus*; and preſently after her death *Erechtheus* was ſlain, in a war between the *Athenians* and *Eleuſinians*; and, for the benefaction of bringing tillage into *Greece*, the *Eleuſinia Sacra* were inſtituted to her [r] with *Egyptian* ceremonies, by *Celeus* and *Eumolpus*; and a Sepulchre or Temple was erected to her in *Eleuſine*, and in this Temple the families of *Celeus* and *Eumolpus* became her Prieſts: and this Temple, and that which *Eurydice* erected to her daughter *Danae*, by the name of *Juno Argiva*, are the firſt inſtances that I meet with in *Greece* of Deifying the dead, with Temples, and Sacred Rites, and Sacrifices, and Initiations, and a ſucceſſion of Prieſts to perform them. Now by this hiſtory it is manifeſt that *Erechtheus*, *Celeus*, *Eumolpus*, *Ceres*, *Jaſius*, *Cadmus*, *Harmonia*, *Aſterius*, and *Dardanus* the brother of *Jaſius*, and one of the founders of the Kingdom of *Troy*, were all contemporary to one another, and flouriſhed in their youth, when *Cadmus* came firſt into *Europe*. *Erechtheus* could not be much older, becauſe his daughter *Procris* convers'd with *Minos* King of *Crete*; and his grand-

ſon

[q] Homer. Odyſ. E. Diodor. l. 5. p. 237.

[r] Diodor. l. 1. p. 17.

ſon *Theſpis* had fifty daughters, who lay with *Hercules*; and his daughter *Orithyia* was the mother of *Calais* and *Zetes*, two of the *Argonauts* in their youth; and his ſon *Orneus* [f] was the father of *Peteos*, the father of *Meneſtheus*, who warred at *Troy*: nor much younger, becauſe his ſecond ſon *Pandion*, who with the *Metionides* depoſed his elder brother *Cecrops*, was the father of *Ægeus*, the father of *Theſeus*; and *Metion*, another of his ſons, was the father of *Eupalamus*, the father of *Dædalus*, who was older than *Theſeus*; and his daughter *Creuſa* married *Xuthus*, the ſon of *Hellen*, and by him had two ſons, *Achæus* and *Ion*; and *Ion* commanded the army of the *Athenians* againſt the *Eleuſinians*, in the battle in which his grandfather *Erechtheus* was ſlain: and this was juſt before the inſtitution of the *Eleuſinia Sacra*, and before the Reign of *Pandion* the father of *Ægeus*. *Erechtheus* being an *Egyptian* procured corn from *Egypt*, and for that benefaction was made King of *Athens*; and near the beginning of his Reign *Ceres* came into *Attica* from *Sicily*, in queſt of her daughter *Proſerpina*. We cannot err much if we make *Hellen* contemporary to the Reign of *Saul*, and to that of *David* at *Hebron*; and place the beginning of the Reign of *Erechtheus* in the 25th year, the coming of *Ceres* into *Attica* in the 30th year, and the diſperſion

[f] Pauſan. l. 2. c. 25.

perſion of corn by *Triptolemus* about the 40th year of *David*'s Reign; and the death of *Ceres* and *Erechtheus*, and inſtitution of the *Eleuſinia Sacra*, between the tenth and fifteenth year of *Solomon*.

Teucer, *Dardanus*, *Erichthonius*, *Tros*, *Ilus*, *Laomedon*, and *Priamus* Reigned ſucceſſively at *Troy*; and their Reigns, at about twenty years a-piece one with another, amount unto an hundred and forty years: which counted back from the taking of *Troy*, place the beginning of the Reign of *Teucer* about the fifteenth year of the Reign of King *David*; and that of *Dardanus*, in the days of *Ceres*, who lay with *Jaſius* the brother of *Dardanus*: whereas Chronologers reckon that the ſix laſt of theſe Kings Reigned 296 years, which is after the rate of 49⅓ years a-piece one with another; and that they began their Reign in the days of *Moſes*. *Dardanus* married the daughter of *Teucer*, the ſon of *Scamander*, and ſucceeded him: whence *Teucer* was of about the ſame age with *David*.

Upon the return of *Seſoſtris* into *Egypt*, his brother *Danaus* not only attempted his life, as above, but alſo commanded his daughters, who were fifty in number and had married the ſons of *Seſoſtris*, to ſlay their husbands; and then fled with his daughters from *Egypt*, in a long

ſhip

ſhip of fifty oars. This Flight was in the fourteenth year of *Rehoboam*. *Danaus* came firſt to *Lindus*, a town in *Rhodes*, and there built a Temple, and erected a Statue to *Minerva*, and loſt three of his daughters by a plague which raged there; and then ſailed thence with the reſt of his daughters to *Argos*. He came to *Argos* therefore in the fifteenth or ſixteenth year of *Rehoboam*: and at length contending there with *Gelanor* the brother of *Euryſtheus* for the crown of *Argos*, was choſen by the people, and Reigned at *Argos*, while *Euryſtheus* Reigned at *Mycenæ*; and *Euryſtheus* was born [t] the ſame year with *Hercules*. *Gelanor* and *Euryſtheus* were the ſons of *Sthenelus*, by *Nicippe* the daughter of *Pelops*; and *Sthenelus* was the ſon of *Perſeus*, and Reigned at *Argos*; and *Danaus*, who ſucceeded him at *Argos*, was ſucceeded there by his ſon in law *Lynceus*, and he by his ſon *Abas*; that *Abas* who is commonly, but erroneouſly, reputed the father of *Acriſius* and *Prætus*. In the time of the *Argonautic* expedition *Caſtor* and *Pollux* were beardleſs young men, and their ſiſters *Helena* and *Clytemneſtra* were children, and their wives *Phœbe* and *Ilaira* were alſo very young: all theſe, with the *Argonauts Lynceus* and *Idas*, were the grandchildren of *Gorgophone*, the daughter of *Perſeus*, the ſon of *Danae*, the daughter of *Acriſius* and *Eurydice*;

[t] Apollodor. l. 2. Sect. 5.

rydice; and *Perieres* and *Oebalus*, the husbands of *Gorgophone*, were the ſons of *Cynortes*, the ſon of *Amyclas*, the brother of *Eurydice*. *Meſtor* or *Maſtor*, the brother of *Sthenelus*, married *Lyſidice*, another of the daughters of *Pelops*: and *Pelops* married *Hippodamia*, the daughter of *Evarete*, the daughter of *Acriſius*. *Alcmena*, the mother of *Hercules*, was the daughter of *Electryo*; and *Sthenelus*, *Meſtor* and *Electryo* were brothers of *Gorgophone*, and ſons of *Perſeus* and *Andromeda*: and the *Argonaut Æſculapius* was the grandſon of *Leucippus* and *Phlegia*, and *Leucippus* was the ſon of *Perieres*, the grandſon of *Amyclas* the brother of *Eurydice*, and *Amyclas* and *Eurydice* were the children of *Lacedæmon* and *Sparta*: and *Capaneus*, one of the ſeven Captains againſt *Thebes*, was the husband of *Euadne* the daughter of *Iphis*, the ſon of *Elector*, the ſon of *Anaxagoras*, the ſon of *Megapenthes*, the ſon of *Prætus* the brother of *Acriſius*. Now from theſe Generations it may be gathered that *Perſeus*, *Perieres* and *Anaxagoras* were of about the ſame age with *Minos*, *Peleus*, *Ægeus* and *Seſac*; and that *Acriſius*, *Prætus*, *Eurydice*, and *Amyclas*, being two little Generations older, were of about the ſame age with King *David* and *Erechtheus*; and that the Temple of *Juno Argiva* was built about the ſame time with the Temple of *Solomon*; the ſame being

ing built by *Eurydice* to her daughter *Danae*, as above; or as ſome ſay, by *Piraſus* or *Piranthus*, the ſon or ſucceſſor of *Argus*, and great grandſon of *Phoroneus*: for the firſt Prieſteſs of that Goddeſs was *Callithea* the daughter of *Piranthus*; *Callithea* was ſucceeded by *Alcinoe*, about three Generations before the taking of *Troy*, that is about the middle of *Solomon*'s Reign: in her Prieſthood the *Siculi* paſſed out of *Italy* into *Sicily*: afterwards *Hypermneſtra* the daughter of *Danaus* became Prieſteſs of this Goddeſs, and ſhe flouriſhed in the times next before the *Argonautic* expedition: and *Admeta*, the daughter of *Euryſtheus*, was Prieſteſs of this *Juno* about the times of the *Trojan* war. *Andromeda* the wife of *Perſeus*, was the daughter of *Cepheus* an *Egyptian*, the ſon of *Belus*, according to [u] *Herodotus*; and the *Egyptian Belus* was *Ammon*: *Perſeus* took her from *Joppa*, where *Cepheus*, I think a kinſman of *Solomon*'s Queen, reſided in the days of *Solomon*. *Acriſius* and *Prætus* were the ſons of *Abas*: but this *Abas* was not the ſame man with *Abas* the grandſon of *Danaus*, but a much older Prince, who built *Abæa* in *Phocis*, and might be the Prince from whom the iſland *Eubœa* [w] was anciently called *Abantis*, and the people thereof *Abantes*: for *Apollonius Rhodius* [x] tells us, that the *Argonaut Canthus* was the ſon of *Canethus*,

[u] Herod. l. 7.

[w] Bochart. Canaan. part. 2. cap. 13.

[x] Apollon. Argonaut. l. 1. v. 77.

and that *Canethus* was of the poſterity of *Abas*; and the Commentator upon *Apollonius* tells us further, that from this *Abas* the inhabitants of *Eubœa* were anciently called *Abantes*. This *Abas* therefore flouriſhed three or four Generations before the *Argonautic* expedition, and ſo might be the father of *Acriſius*: the anceſtors of *Acriſius* were accounted *Egyptians* by the *Greeks*, and they might come from *Egypt* under *Abas* into *Eubœa*, and from thence into *Peloponneſus*. I do not reckon *Phorbas* and his ſon *Triopas* among the Kings of *Argos*, becauſe they fled from that Kingdom to the Iſland *Rhodes*; nor do I reckon *Crotopus* among them, becauſe he went from *Argos*, and built a new city for himſelf in *Megaris*, as [y] *Conon* relates.

[y] Conon. Narrat. 13.

We ſaid that *Pelops* came into *Greece* about the 26th year of *Solomon*: he [z] came thither in the days of *Acriſius*, and in thoſe of *Endymion*, and of his ſons, and took *Ætolia* from *Ætolus*. *Endymion* was the ſon of *Aëthlius*, the ſon of *Protogenia*, the ſiſter of *Hellen*, and daughter of *Deucalion*: *Phrixus* and *Helle*, the children of *Athamas*, the brother of *Siſyphus* and ſon of *Æolus*, the ſon of *Hellen*, fled from their ſtepmother *Ino*, the daughter of *Cadmus*, to *Æetes* in *Colchis*, preſently after the return of *Seſoſtris* into *Egypt*: and *Jaſon* the *Argonaut* was the ſon of *Æſon*, the ſon of *Cretheus*, the ſon of *Æolus*, the ſon of

[z] Pauſan. l. 5. c. 1. Apollodor. l. 1. c. 7.

of *Hellen*: and *Calyce* was the wife of *Aëthlius*, and mother of *Endymion*, and daughter of *Æolus*, and ſiſter of *Cretheus*, *Siſyphus* and *Athamas*: and by theſe circumſtances *Cretheus*, *Siſyphus* and *Athamas* flouriſhed in the latter part of the Reign of *Solomon*, and in the Reign of *Rehoboam*: *Aëthlius*, *Æolus*, *Xuthus*, *Dorus*, *Tantalus*, and *Danae* were contemporary to *Erechtheus*, *Jaſius* and *Cadmus*; and *Hellen* was about one, and *Deucalion* about two Generations older than *Erechtheus*. They could not be much older, becauſe *Xuthus* the youngeſt ſon of *Hellen* [a] married *Creuſa* the daughter of *Erechtheus*; nor could they be much younger, becauſe *Cephalus* the ſon of *Deioneus*, the ſon of *Æolus*, the eldeſt ſon of *Hellen*, [b] married *Procris* the daughter of *Erechtheus*; and *Procris* fled from her husband to *Minos*. Upon the death of *Hellen*, his youngeſt ſon *Xuthus* [c] was expelled *Theſſaly* by his brothers *Æolus* and *Dorus*, and fled to *Erechtheus*, and married *Creuſa* the daughter of *Erechtheus*; by whom he had two ſons, *Achæus* and *Ion*, the youngeſt of which grew up before the death of *Erechtheus*, and commanded the army of the *Athenians*, in the war in which *Erechtheus* was ſlain: and therefore *Hellen* died about one Generation before *Erechtheus*.

[a] Pauſan. l. 7. c. 1.

[b] Pauſan. l. 1. c. 37. & l. 10. c. 29.

[c] Pauſan. l. 7. c. 1.

Siſyphus therefore built *Corinth* about the latter end

end of the Reign of *Solomon*, or the beginning of the Reign of *Rehoboam*. Upon the flight of *Phrixus* and *Helle*, their father *Athamas*, a little King in *Bœotia*, went diſtracted and ſlew his ſon *Learchus*; and his wife *Ino* threw her ſelf into the ſea, together with her other ſon *Melicertus*; and thereupon *Siſyphus* inſtituted the *Iſthmia* at *Corinth* to his nephew *Melicertus*. This was preſently after *Seſoſtris* had left *Æetes* in *Colchis*, I think in the fifteenth or ſixteenth year of *Rehoboam*: ſo that *Athamas*, the ſon of *Æolus* and grandſon of *Hellen*, and *Ino* the daughter of *Cadmus*, flouriſhed 'till about the ſixteenth year of *Rehoboam*. *Siſyphus* and his ſucceſſors *Ornytion*, *Thoas*, *Demophon*, *Propodas*, *Doridas*, and *Hyanthidas* Reigned ſucceſſively at *Corinth*, 'till the return of the *Heraclides* into *Peloponneſus*: then Reigned the *Heraclides*, *Aletes*, *Ixion*, *Agelas*, *Prumnis*, *Bacchis*, *Agelas* II, *Eudamus*, *Ariſtodemus*, and *Teleſtes* ſucceſſively about 170 years, and then *Corinth* was governed by *Prytanes* or annual Archons about 42 years, and after them by *Cypſelus* and *Periander* about 48 years more.

Celeus King of *Eleuſis*, who was contemporary to *Erechtheus*, [d] was the ſon of *Rharus*, the ſon of *Cranaus*, the ſucceſſor of *Cecrops*; and in the Reign of *Cranaus*, *Deucalion* fled with his ſons

[d] Heſych. in Κράναος.

ſons *Hellen* and *Amphictyon* from the flood which then overflowed *Theſſaly*, and was called *Deucalion*'s flood: they fled into *Attica*, and there *Deucalion* died ſoon after; and *Pauſanias* tells us that his ſepulchre was to be ſeen near *Athens*. His eldeſt ſon *Hellen* ſucceeded him in *Theſſaly*, and his other ſon *Amphictyon* married the daughter of *Cranaus*, and Reigning at *Thermopylæ*, erected there the *Amphictyonic* Council; and *Acriſius* ſoon after erected the like Council at *Delphi*. This I conceive was done when *Amphictyon* and *Acriſius* were aged, and fit to be Counſellors; ſuppoſe in the latter half of the Reign of *David*, and beginning of the Reign of *Solomon*; and ſoon after, ſuppoſe about the middle of the Reign of *Solomon*, did *Phemonoë* become the firſt Prieſteſs of *Apollo* at *Delphi*, and gave Oracles in hexameter verſe: and then was *Acriſius* ſlain accidentally by his grandſon *Perſeus*. The Council of *Thermopylæ* included twelve nations of the *Greeks*, without *Attica*, and therefore *Amphictyon* did not then Reign at *Athens*: he might endeavour to ſucceed *Cranaus*, his wife's father, and be prevented by *Erechtheus*.

Between the Reigns of *Cranaus* and *Erechtheus*, Chronologers place alſo *Erichthonius*, and his ſon *Pandion*; but I take this *Erichthonius* and this his ſon *Pandion*, to be the ſame with *Erech-*

Erechtheus and his ſon and ſucceſſor *Pandion*, the names being only repeated with a little variation in the liſt of the Kings of *Attica*: for *Erichthonius*, he that was the ſon of the Earth, nurſed up by *Minerva*, is by *Homer* called *Erechtheus*; and *Themiſtius* [e] tells us, that it was *Erechtheus* that firſt joyned a chariot to horſes; and *Plato* [f] alluding to the ſtory of *Erichthonius* in a basket, ſaith, *The people of magnanimous* Erechtheus *is beautiful, but it behoves us to behold him taken out: Erechtheus* therefore immediately ſucceeded *Cranaus*, while *Amphictyon* Reigned at *Thermopylæ*. In the Reign of *Cranaus* the Poets place the flood of *Deucalion*, and therefore the death of *Deucalion*, and the Reign of his ſons *Hellen* and *Amphictyon*, in *Theſſaly* and *Thermopylæ*, was but a few years, ſuppoſe eight or ten, before the Reign of *Erechtheus*.

[e] Themiſt. Orat. 19.

[f] Plato in Alcib. I.

The firſt Kings of *Arcadia* were ſucceſſively [g] *Pelaſgus*, *Lycaon*, *Nyctimus*, *Arcas*, *Clitor*, *Æpytus*, *Aleus*, *Lycurgus*, *Echemus*, *Agapenor*, *Hippothous*, *Æpytus* II, *Cypſelus*, *Olæas*, &c. Under *Cypſelus* the *Heraclides* returned into *Peloponneſus*, as above: *Agapenor* was one of thoſe who courted *Helena*; he courted her before he reigned, and afterwards he went to the war at *Troy*, and thence to *Cyprus*, and there built *Paphos*. *Echemus* ſlew *Hyllus* the ſon of *Hercules*. *Ly-*

[g] Pauſan. l. 8. c. 1, 2, 3, 4, 5.

curgus, *Cepheus*, and *Auge*, were [h] the children of *Aleus*, the ſon of *Aphidas*, the ſon of *Arcas*, the ſon of *Calliſto*, the daughter of *Lycaon*: *Auge* lay with *Hercules*, and *Ancæus* the ſon of *Lycurgus* was an *Argonaut*, and his uncle *Cepheus* was his Governour in that Expedition; and *Lycurgus* ſtay'd at home, to look after his aged father *Aleus*, who might be born about 75 years before that Expedition; and his grandfather *Arcas* might be born about the end of the Reign of *Saul*, and *Lycaon* the grandfather of *Arcas* might be then alive, and dye before the middle of *David*'s Reign; and His youngeſt ſon *Oenotrus*, the *Janus* of the *Latines*, might grow up, and lead a colony into *Italy* before the Reign of *Solomon*. *Arcas* received [i] bread-corn from *Triptolemus*, and taught his people to make bread of it; and ſo did *Eumelus*, the firſt King of a region afterwards called *Achaia*: and therefore *Arcas* and *Eumelus* were contemporary to *Triptolemus*, and to his old father *Celeus*, and to *Erechtheus* King of *Athens*; and *Calliſto* to *Rharus*, and her father *Lycaon* to *Cranaus*: but *Lycaon* died before *Cranaus*, ſo as to leave room for *Deucalion*'s flood between their deaths. The eleven Kings of *Arcadia*, between this Flood and the Return of the *Heraclides* into *Peloponneſus*, that is, between the Reigns of *Lycaon* and *Cypſelus*, after the rate of about twenty

[h] Pauſan. l. 8. c. 4. Apollon. Argonaut. l. 1. v. 161.

[i] Pauſan. l. 8. c. 4.

years to a Reign one with another, took up about 220 years; and theſe years counted back from the Return of the *Heraclides*, place the Flood of *Deucalion* upon the fourteenth year of *David*'s Reign, or thereabout.

[k] Herod. l. 5. c. 58.

Herodotus [k] tells us, that the *Phœnicians* who came with *Cadmus* brought many doctrines into *Greece*: for amongſt thoſe *Phœnicians* were a ſort of men called *Curetes*, who were skilled in the Arts and Sciences of *Phœnicia*, above other men, and [l] ſettled ſome in *Phrygia*, where they were called *Corybantes*; ſome in *Crete*, where they were called *Idæi Dactyli*; ſome in *Rhodes*, where they were called *Telchines*; ſome in *Samothrace*, where they were called *Cabiri*; ſome in *Eubœa*, where, before the invention of iron, they wrought in copper, in a city thence called *Chalcis*; ſome in *Lemnos*, where they aſſiſted *Vulcan*; and ſome in *Imbrus*, and other places: and a conſiderable number of them ſettled in *Ætolia*, which was thence called the country of the *Curetes*; until *Ætolus* the ſon of *Endymion*, having ſlain *Apis* King of *Sicyon*, fled thither, and by the aſſiſtance of his father invaded it, and from his own name called it *Ætolia*: and by the aſſiſtance of theſe artificers, *Cadmus* found out gold in the mountain *Pangæus* in *Thrace*, and copper at *Thebes*; whence copper ore is ſtill called *Gadmia*. Where they ſettled they wrought

[l] Strabo l. 10. p. 464, 465, 466.

firſt

firſt in copper, 'till iron was invented, and then in iron; and when they had made themſelves armour, they danced in it at the ſacrifices with tumult and clamour, and bells, and pipes, and drums, and ſwords, with which they ſtruck upon one another's armour, in muſical times, appearing ſeized with a divine fury; and this is reckoned the original of muſic in *Greece:* ſo *Solinus*, [m] *Studium muſicum inde cæptum cum Idæi Dactyli modulos crepitu & tinnitu æris deprehenſos in verſificum ordinem tranſtuliſſent:* and [n] *Iſidorus*, *Studium muſicum ab Idæis Dactylis cæptum.* *Apollo* and the Muſes were two Generations later. *Clemens* [o] calls the *Idæi Dactyli* barbarous, that is ſtrangers; and ſaith, that they were reputed the firſt wiſe men, to whom both the letters which they call *Epheſian*, and the invention of muſical rhymes are referred: it ſeems that when the *Phœnician* letters, aſcribed to *Cadmus*, were brought into *Greece*, they were at the ſame time brought into *Phrygia* and *Crete*, by the *Curetes*; who ſettled in thoſe countries, and called them *Epheſian*, from the city *Epheſus*, where they were firſt taught. The *Curetes*, by their manufacturing copper and iron, and making ſwords, and armour, and edged tools for hewing and carving of wood, brought into *Europe* a new way of fighting; and gave *Minos*

[m] Solin. Polyhiſt. c. 11.

[n] Iſidor. originum. lib. xi. c. 6.

[o] Clem. Strom. l. 1.

an opportunity of building a Fleet, and gaining the dominion of the ſeas; and ſet on foot the trades of Smiths and Carpenters in *Greece*, which are the foundation of manual trades: the [p] fleet of *Minos* was without ſails, and *Dædalus* fled from him by adding ſails to his veſſel; and therefore ſhips with ſails were not uſed by the *Greeks* before the flight of *Dædalus*, and death of *Minos*, who was ſlain in purſuing him to *Sicily*, in the Reign of *Rehoboam*. *Dædalus* and his nephew *Talus*, in the latter part of the Reign of *Solomon*, invented the chip-ax, and ſaw, and wimble, and perpendicular, and compaſs, and turning-lath, and glew, and the potter's wheel; and his father *Eupalamus* invented the anchor: and theſe things gave a beginning to manual Arts and Trades in *Europe*.

[p] Pauſan. l. 9. c. 11.

The [q] *Curetes*, who thus introduced Letters, and Muſic, and Poetry, and Dancing, and Arts, and attended on the Sacrifices, were no leſs active about religious inſtitutions, and for their skill and knowledge and myſtical practices, were accounted wiſe men and conjurers by the vulgar. In *Phrygia* their myſteries were about *Rhea*, called *Magna Mater*, and from the places where ſhe was worſhipped, *Cybele*, *Berecynthia*, *Peſſinuntia*, *Dindymene*, *Mygdonia*, and *Idæa Phrygia*: and in *Crete*, and the *Terra Curetum*, they were

[q] Strabo l. 10. p. 472, 473. Diodor. l. 5. c. 4.

were about *Jupiter Olympius*, the ſon of the *Cretan Rhea*: they repreſented, [r] that when *Jupiter* was born in *Crete*, his mother *Rhea* cauſed him to be educated in a cave in mount *Ida*, under their care and tuition; and [s] that they danced about him in armour, with great noiſe, that his father *Saturn* might not hear him cry; and when he was grown up, aſſiſted him in conquering his father, and his father's friends; and in memory of theſe things inſtituted their myſteries. *Bochart* [t] brings them from *Paleſtine*, and thinks that they had the name of *Curetes* from the people among the *Philiſtims* called *Crethim*, or *Cerethites*: *Ezek.* xxv. 16. *Zeph.* ii. 5. 1 *Sam.* xxx. 14, for the *Philiſtims* conquered *Zidon*, and mixed with the *Zidonians*.

[r] Strabo l. 10. p. 468. 472. Diodor. l. 5. c. 4.

[s] Lucian de ſacrificiis. Apollod. l. 1. c. 1. ſect. 3. & c. 2. ſect. 1.

[t] Boch. in Canaan. l. 1. c. 15.

The two firſt Kings of *Crete*, who reigned after the coming of the *Curetes*, were *Aſterius* and *Minos*; and *Europa* was the Queen of *Aſterius*, and mother of *Minos*; and the *Idæan Curetes* were her countrymen, and came with her and her brother *Alymnus* into *Crete*, and dwelt in the *Idæan* cave in her Reign, and there educated *Jupiter*, and found out iron, and made armour: and therefore theſe three, *Aſterius*, *Europa*, and *Minos*, muſt be the *Saturn*, *Rhea* and *Jupiter* of the *Cretans*. *Minos* is uſually called the ſon of *Jupiter*; but this is in relation to the

the fable, that *Jupiter* in the ſhape of a bull, the Enſign of the Ship, carried away *Europa* from *Zidon*: for the *Phœnicians*, upon their firſt coming into *Greece*, gave the name of *Jao-pater*, *Jupiter*, to every King: and thus both *Minos* and his father were *Jupiters*. *Echemenes*, an ancient author cited by *Athenæus*, [u] ſaid that *Minos* was that *Jupiter* who committed the rape upon *Ganimede*; though others ſaid more truly that it was *Tantalus*: *Minos* alone was that *Jupiter* who was moſt famous among the *Greeks* for Dominion and Juſtice, being the greateſt King in all *Greece* in thoſe days, and the only legiſlator. *Plutarch* [x] tells us, that the people of *Naxus*, contrary to what others write, pretended that there were two *Minos's*, and two *Ariadnes*; and that the firſt *Ariadne* married *Bacchus*, and the laſt was carried away by *Theſeus*: but [y] *Homer*, *Heſiod*, *Thucydides*, *Herodotus*, and *Strabo*, knew but of one *Minos*; and *Homer* deſcribes him to be the ſon of *Jupiter* and *Europa*, and the brother of *Rhadamanthus* and *Sarpedon*, and the father of *Deucalion* the *Argonaut*, and grandfather of *Idomeneus* who warred at *Troy*, and that he was the legiſlator of Hell: *Herodotus* [z] makes *Minos* and *Rhadamanthus* the ſons of *Europa*, contemporary to *Ægeus*: and [a] *Apollodorus* and *Hyginus* ſay, that *Minos*, the father

[u] Athen. l. 13. p. 601.

[x] Plutarch. in Theſeo.

[y] Homer Il. N. & Ξ. & Odyſ. Λ. & T.

[z] Herod. l. 1.

[a] Apollod. l. 3. c. 1. Hygin. Fab. 40, 41, 42, & 78.

father of *Androgeus*, *Ariadne* and *Phædra*, was the ſon of *Jupiter* and *Europa*, and brother of *Rhadamanthus* and *Sarpedon*.

Lucian [b] lets us know that *Europa* the mother of *Minos* was worſhipped by the name of *Rhea*, in the form of a woman ſitting in a chariot drawn by lions, with a drum in her hand, and a *Corona turrita* on her head, like *Aſtarte* and *Iſis*; and the *Cretans* [c] anciently ſhewed the houſe where this *Rhea* lived: and [d] *Apollonius Rhodius* tells us, that *Saturn*, while he Reigned over the *Titans* in *Olympus*, a mountain in *Crete*, and *Jupiter* was educated by the *Curetes* in the *Cretan* cave, deceived *Rhea*, and of *Philyra* begot *Chiron*: and therefore the *Cretan Saturn* and *Rhea*, were but one Generation older than *Chiron*, and by conſequence not older than *Aſterius* and *Europa*, the parents of *Minos*; for *Chiron* lived 'till after the *Argonautic* Expedition, and had two grandſons in that Expedition, and *Europa* came into *Crete* above an hundred years before that Expedition: *Lucian* [e] tells us, that the *Cretans* did not only relate, that *Jupiter* was born and buried among them, but alſo ſhewed his ſepulchre: and *Porphyry* [f] tells us, that *Pythagoras* went down into the *Idæan* cave, to ſee his ſepulchre: and *Cicero*, [g] in numbering three *Jupiters*, ſaith, that the third was the *Cretan Jupiter*,

[b] Lucian. de DeaSyria.

[c] Diodor. l. 5. c. 4.

[d] Argonaut. l. 2. v. 1236.

[e] Lucian. de ſacrificiis.

[f] Porphyr. in vita Pythag.

[g] Cicero de Nat. Deor. l. 3.

Jupiter, *Saturn*'s ſon, whoſe ſepulchre was ſhewed in *Crete*: and the Scholiaſt upon *Callimachus* [h] lets us know, that this was the ſepulchre of *Minos*: his words are, Ἐν Κρήτῃ ἐπὶ τῷ τάφῳ τοῦ Μίνωος ἐπεγέγραπτο, ΜΙΝΩΟΣ ΤΟΥ ΔΙΟΣ ΤΑΦΟΣ. τῷ χρόνῳ ὁ τοῦ Μίνωος ἀπηλείφθη, ὥστε ἐλειφθῆναι, ΔΙΟΣ ΤΑΦΟΣ. ἐκ τούτου ἔν ἔχειν λέγουσι Κρῆτες τὸν τάφον τοῦ Διός. *In* Crete *upon the Sepulchre of* Minos *was written*, Minois Jovis ſepulchrum: *but in time* Minois *wore out*, *ſo that there remained only*, Jovis ſepulchrum, *and thence the* Cretans *called it the Sepulchre of* Jupiter. By *Saturn*, *Cicero*, who was a *Latine*, underſtood the *Saturn* ſo called by the *Latines*: for when *Saturn* was expelled his Kingdom he fled from *Crete* by ſea, to *Italy*; and this the Poets expreſt by ſaying, that *Jupiter* caſt him down to *Tartarus*, that is, into the Sea: and becauſe he lay hid in *Italy*, the *Latines* called him *Saturn*; and *Italy*, *Saturnia*, and *Latium*, and themſelves *Latines*: ſo [i] *Cyprian*; *Antrum Jovis in Creta viſitur, & ſepulchrum ejus oſtenditur: & ab eo Saturnum fugatum eſſe manifeſtum eſt: unde Latium de latebra ejus nomen accepit: hic literas imprimere, hic ſignare nummos in Italia primus inſtituit, unde ærarium Saturni vocatur; & ruſticitatis hic cultor fuit, inde falcem ferens ſenex pingitur*: and *Minutius Felix*;

Saturnus

[h] Callimac. Hymn. 1. v. 8.

[i] Cypr. de Idolorum vanitate.

*Saturnus Creta profugus, Italiam metu filii ſævientis acceſſerat, & Jani ſuſceptus hoſpitio, rudes illos homines & agreſtes multa docuit, ut Græculus & politus, literas imprimere, nummos ſignare, inſtrumenta conficere: itaque latebram ſuam, quod tuto latuiſſet, vocari maluit Latium, & urbem Saturniam de ſuo nomine.** Ejus filius Jupiter Cretæ excluſo parente regnavit, illic obiit, illic filios habuit; adhuc antrum Jovis viſitur, & ſepulchrum ejus oſtenditur, & ipſis ſacris ſuis humanitatis arguitur*: and *Tertullian*; [k] *Quantum rerum argumenta docent, nuſquam invenio fideliora quam apud ipſam Italiam, in qua Saturnus poſt multas expeditiones, poſtque Attica hoſpitia conſedit, exceptus ab Jano, vel Jane ut Salii volunt. Mons quem incoluerat Saturnius dictus: civitas quam depalaverat Saturnia uſque nunc eſt. Tota denique Italia poſt Oenotriam Saturnia cognominabatur. Ab ipſo primum tabulæ, & imagine ſignatus nummus, & inde ærario præſidet.* By *Saturn*'s carrying letters into *Italy*, and coyning money, and teaching agriculture, and making inſtruments, and building a town, you may know that he fled from *Crete*, after letters, and the coyning of money, and manual arts were brought into *Europe* by the *Phœnicians*; and from *Attica*, after agriculture was brought into *Greece* by *Ceres*; and ſo could not be older than *Aſterius*, and *Europa*, and her bro-

[k] Tert. Apologet. c. 10.

ther *Cadmus*: and by *Italy*'s being called *Oenotria*, before it was called *Saturnia*, you may know that he came into *Italy* after *Oenotrus*, and ſo was not older than the ſons of *Lycaon*. *Oenotrus* carried the firſt colony of the *Greeks* into *Italy*, *Saturn* the ſecond, and *Evander* the third; and the *Latines* know nothing older in *Italy* than *Janus* and *Saturn*: and therefore *Oenotrus* was the *Janus* of the *Latines*, and *Saturn* was contemporary to the ſons of *Lycaon*, and by conſequence alſo to *Celeus*, *Erechtheus*, *Ceres*, and *Aſterius*: for *Ceres* educated *Triptolemus* the ſon of *Celeus*, in the Reign of *Erechtheus*, and then taught him to plow and ſow corn: *Arcas* the ſon of *Calliſto*, and grandſon of *Lycaon*, received corn from *Triptolemus*, and taught his people to make bread of it; and *Procris*, the daughter of *Erechtheus*, fled to *Minos* the ſon of *Aſterius*. In memory of *Saturn*'s coming into *Italy* by ſea, the *Latines* coined their firſt money with his head on one ſide, and a ſhip on the other. *Macrobius*[1] tells us, that when *Saturn* was dead, *Janus* erected an Altar to him, with ſacred rites as to a God, and inſtituted the *Saturnalia*, and that humane ſacrifices were offered to him; 'till *Hercules* driving the cattle of *Geryon* through *Italy*, aboliſhed that cuſtom: by the human ſacrifices you may know that *Janus*

Macrob. Saturnal. lib. 1. c. 7.

was

was of the race of *Lycaon*; which character agrees to *Oenotrus*. *Dionyſius Halicarnaſſenſis* tells us further, that *Oenotrus* having found in the weſtern parts of *Italy* a large region fit for paſturage and tillage, but yet for the moſt part uninhabited, and where it was inhabited, peopled but thinly; in a certain part of it, purged from the *Barbarians*, he built towns little and numerous, in the mountains; which manner of building was familiar to the ancients: and this was the Original of Towns in *Italy*.

Pauſanias [m] tells us that *the people of* Elis, *who were beſt skilled in Antiquities, related this to have been the Original of the Olympic Games: that* Saturn *Reigned firſt, and had a Temple built to him in* Olympia *by the men of the Golden Age; and that when* Jupiter *was newly born, his mother* Rhea *recommended him to the care of the* Idæi Dactyli, *who were alſo called* Curetes: *that afterwards five of them, called* Hercules, Pœonius, Epimedes, Jaſius, *and* Ida, *came from* Ida, *a mountain in* Crete, *into* Elis; *and* Hercules, *called alſo* Hercules Idæus, *being the oldeſt of them, in memory of the war between* Saturn *and* Jupiter, *inſtituted the game of racing, and that the victor ſhould be rewarded with a crown of olive*; and there erected an altar to *Jupiter Olympius*, and called

[m] Pauſan. l. 5. c. 7, vid. et. c. 13. 14. & l. 8. c. 2.

theſe games Olympic: and that ſome of the *Eleans* ſaid, *that* Jupiter *contended here with* Saturn *for the Kingdom*; *others that* Hercules Idæus *inſtituted theſe games in memory of their victory over the* Titans: for the people of *Arcadia* [o] had a tradition, that the Giants fought with the Gods in the valley of *Bathos*, near the river *Alpheus* and the fountain *Olympias*. [p] Before the Reign of *Aſterius*, his father *Teutamus* came into *Crete* with a colony from *Olympia*; and upon the flight of *Aſterius*, ſome of his friends might retire with him into their own country, and be purſued and beaten there by the *Idæan Hercules*: the *Eleans* ſaid alſo that *Clymenus* the grandſon of the *Idæan Hercules*, about fifty years after *Deucalion*'s flood, coming from *Crete*, celebrated theſe games again in *Olympia*, and erected there an altar to *Juno Olympia*, that is, to *Europa*, and another to this *Hercules* and the reſt of the *Curetes*; and Reigned in *Elis* 'till he was expelled by *Endymion*, [q] who thereupon celebrated theſe games again: and ſo did *Pelops*, who expelled *Ætolus* the ſon of *Endymion*; and ſo alſo did *Hercules* the ſon of *Alcmena*, and *Atreus* the ſon of *Pelops*, and *Oxylus*: they might be celebrated originally in triumph for victories, firſt by *Hercules Idæus*, upon the conqueſt of *Saturn* and the *Titans*; and then by *Clymenus*, upon

[o] Pauſan. l. 8. c. 29.

[p] Diodor. l. 5. p. 183.

[q] Pauſan l. 5. c. 8. 14.

upon his coming to Reign in the *Terra Curetum*; then by *Endymion*, upon his conquering *Clymenus*; and afterwards by *Pelops*, upon his conquering *Ætolus*; and by *Hercules*, upon his killing *Augeas*; and by *Atreus*, upon his repelling the *Heraclides*; and by *Oxylus*, upon the return of the *Heraclides* into *Peloponneſus*. This *Jupiter*, to whom they were inſtituted, had a Temple and Altar erected to him in *Olympia*, where the games were celebrated, and from the place was called *Jupiter Olympius*: *Olympia* was a place upon the confines of *Piſa*, near the river *Alpheus*.

In the [r] Iſland *Thaſus*, where *Cadmus* left his brother *Thaſus*, the *Phœnicians* built a Temple to *Hercules Olympius*, that *Hercules*, whom *Cicero* [s] calls *ex Idæis Dactylis*; *cui inferias afferunt*. When the myſteries of *Ceres* were inſtituted in *Eleuſis*, there were other myſteries inſtituted to her and her daughter and daughter's husband, in the Iſland *Samothrace*, by the *Phœnician* names of *Dii Cabiri Axieros*, *Axiokerſa*, and *Axiokerſes*, that is, the great Gods *Ceres*, *Proſerpina* and *Pluto*: for [t] *Jaſius* a *Samothracian*, whoſe ſiſter married *Cadmus*, was familiar with *Ceres*; and *Cadmus* and *Jaſius* were both of them inſtituted in theſe myſteries. *Jaſius* was the brother of *Dardanus*, and

[r] Herod. l. 2. c. 44.

[s] Cic. de natura Deorum. lib. 3.

[t] Diodor. p. 223.

and married *Cybele* the daughter of *Meones* King of *Phrygia*, and by her had *Corybas*; and after his death, *Dardanus*, *Cybele* and *Corybas* went into *Phrygia*, and carried thither the myſteries of the mother of the Gods, and *Cybele* called the goddeſs after her own name, and *Corybas* called her prieſts *Corybantes*: thus *Diodorus*; but *Dionyſius* ſaith [u] that *Dardanus* inſtituted the *Samothracian* myſteries, and that his wife *Chryſes* learnt them in *Arcadia*, and that *Idæus* the ſon of *Dardanus* inſtituted afterwards the myſteries of the mother of the gods in *Phrygia*: this *Phrygian* Goddeſs was drawn in a chariot by lions, and had a *corona turrita* on her head, and a drum in her hand, like the *Phœnician* Goddeſs *Aſtarte*, and the *Corybantes* danced in armour at her ſacrifices in a furious manner, like the *Idæi Dactyli*; and *Lucian* [x] tells us that ſhe was the *Cretan Rhea*, that is, *Europa* the mother of *Minos*: and thus the *Phœnicians* introduced the practice of Deifying dead men and women among the *Greeks* and *Phrygians*; for I meet with no inſtance of Deifying dead men and women in *Greece*, before the coming of *Cadmus* and *Europa* from *Zidon*.

[u] Dionyſ. l. 1 p. 38, 42.

[x] Lucian. de ſaltatione.

From theſe originals it came into faſhion among the *Greeks*, χλεϊζειν, *parentare*, to celebrate the

the funerals of dead parents with feſtivals and invocations and ſacrifices offered to their ghoſts, and to erect magnificent ſepulchres in the form of temples, with altars and ſtatues, to perſons of renown; and there to honour them publickly with ſacrifices and invocations: every man might do it to his anceſtors; and the cities of *Greece* did it to all the eminent *Greeks*: as to *Europa* the ſiſter, to *Alymnus* the brother, and to *Minos* and *Rhadamanthus* the nephews of *Cadmus*; to his daughter *Ino*, and her ſon *Melicertus*; to *Bacchus* the ſon of his daughter *Semele*, *Ariſtarchus* the husband of his daughter *Autonoe*, and *Jaſius* the brother of his wife *Harmonia*; to *Hercules* a *Theban*, and his mother *Alcmena*; to *Danae* the daughter of *Acriſius*; to *Æſculapius* and *Polemocrates* the ſon of *Machaon*; to *Pandion* and *Theſeus* Kings of *Athens*, *Hippolytus* the ſon of *Theſeus*, *Pan* the ſon of *Penelope*, *Proſerpina*, *Triptolemus*, *Celeus*, *Trophonius*, *Caſtor*, *Pollux*, *Helena*, *Menelaus*, *Agamemnon*, *Amphiaraus* and his ſon *Amphilochus*, *Hector* and *Alexandra* the ſon and daughter of *Priam*, *Phoroneus*, *Orpheus*, *Proteſilaus*, *Achilles* and his mother *Thetis*, *Ajax*, *Arcas*, *Idomeneus*, *Meriones*, *Æacus*, *Melampus*, *Britomartis*, *Adraſtus*, *Iolaus*, and divers others. They Deified their dead in divers manners, according

cording to their abilities and circumſtances, and the merits of the perſon; ſome only in private families, as houſhold Gods or *Dii Pænates*; others by erecting graveſtones to them in publick, to be uſed as altars for annual ſacrifices; others, by building alſo to them ſepulchres in the form of houſes or temples; and ſome by appointing myſteries, and ceremonies, and ſet ſacrifices, and feſtivals, and initiations, and a ſucceſſion of prieſts for performing thoſe inſtitutions in the temples, and handing them down to poſterity. Altars might begin to be erected in *Europe* a little before the days of *Cadmus*, for ſacrificing to the old God or Gods of the Colonies, but Temples began in the days of *Solomon*; for [y] *Æacus* the ſon of *Ægina*, who was two Generations older than the *Trojan* war, is by ſome reputed one of the firſt who built a Temple in *Greece*. Oracles came firſt from *Egypt* into *Greece* about the ſame time, as alſo did the cuſtom of forming the images of the Gods with their legs bound up in the ſhape of the *Egyptian* mummies: for Idolatry began in *Chaldæa* and *Egypt*, and ſpread thence into *Phœnicia* and the neighbouring countries, long before it came into *Europe*; and the *Pelaſgians* propagated it in *Greece*, by the dictates of the Oracles:

[y] Arnob. adv. gent. l. 6. p. 131.

Oracles. The countries upon the *Tigris* and the *Nile* being exceeding fertile, were firſt frequented by mankind, and grew firſt into Kingdoms, and therefore began firſt to adore their dead Kings and Queens; hence came the Gods of *Laban*, the Gods and Goddeſſes called *Baalim* and *Aſhtaroth* by the *Canaanites*, the Dæmons or Ghoſts to whom they ſacrificed, and the *Moloch* to whom they offered their children in the days of *Moſes* and the Judges. Every City ſet up the worſhip of its own Founder and Kings, and by alliances and conqueſts they ſpread this worſhip, and at length the *Phœnicians* and *Egyptians* brought into *Europe* the practice of Deifying the dead. The Kingdom of the lower *Egypt* began to worſhip their Kings before the days of *Moſes*; and to this worſhip the ſecond commandment is oppoſed: when the Shepherds invaded the lower *Egypt*, they checked this worſhip of the old *Egyptians*, and ſpread that of their own Kings: and at length the *Egyptians* of *Coptos* and *Thebais*, under *Miſphragmuthoſis* and *Amoſis*, expelling the Shepherds, checked the worſhip of the Gods of the Shepherds, and Deifying their own Kings and Princes, propagated the worſhip of twelve of them into their conqueſts; and made them more univerſal than the falſe Gods of any other nation had been before, ſo as to be

called, *Dii magni majorum gentium*. *Seſoſtris* conquered *Thrace*, and *Amphictyon* the ſon of *Prometheus* brought the twelve Gods from *Thrace* into *Greece*: *Herodotus* [z] tells us that they came from *Egypt*; and by the names of the cities of *Egypt* dedicated to many of theſe Gods, you may know that they were of an *Egyptian* original: and the *Egyptians*, according to *Diodorus*, [a] uſually repreſented, that after their *Saturn* and *Rhea*, Reigned *Jupiter* and *Juno*, the parents of *Oſiris* and *Iſis*, the parents of *Orus* and *Bubaſte*.

[z] Herod. l. 2. initio.

[a] Diodor. l. 1. p. 8.

By all this it may be underſtood, that as the *Egyptians* who Deified their Kings, began their monarchy with the Reign of their Gods and Heroes, reckoning *Menes* the firſt man who reigned after their Gods; ſo the *Cretans* had the Ages of their Gods and Heroes, calling the firſt four Ages of their Deified Kings and Princes, the Golden, Silver, Brazen, and Iron Ages. *Heſiod* [b] deſcribing theſe four Ages of the Gods and Demi-Gods of *Greece*, repreſents them to be four Generations of men, each of which ended when the men then living grew old and dropt into the grave, and tells us that the fourth ended with the wars of *Thebes* and *Troy*: and ſo many Generations there were, from the coming of the *Phœnicians* and *Curetes* with *Cadmus* and *Europa*

[b] Heſiod. opera. v. 108.

into *Greece*, unto the deſtruction of *Troy*. *Apollonius Rhodius* ſaith that when the *Argonauts* came to *Crete*, they ſlew *Talus* a brazen man, who remained of thoſe that were of the Brazen Age, and guarded that paſs: *Talus* was reputed [c] the ſon of *Minos*, and therefore the ſons of *Minos* lived in the Brazen Age, and *Minos* Reigned in the Silver Age: it was the Silver Age of the *Greeks* in which they began to plow and ſow Corn, and *Ceres*, that taught them to do it, flouriſhed in the Reign of *Celeus* and *Erechtheus* and *Minos*. Mythologiſts tell us that the laſt woman with whom *Jupiter* lay, was *Alcmena*; and thereby they ſeem to put an end to the Reign of *Jupiter* among mortals, that is to the Silver Age, when *Alcmena* was with child of *Hercules*; who therefore was born about the eighth or tenth year of *Rehoboam*'s Reign, and was about 34 years old at the time of the *Argonautic* expedition. *Chiron* was begot by *Saturn* of *Philyra* in the Golden Age, when *Jupiter* was a child in the *Cretan* cave, as above; and this was in the Reign of *Aſterius* King of *Crete*: and therefore *Aſterius* Reigned in *Crete* in the Golden Age; and the Silver Age began when *Chiron* was a child: if *Chiron* was born about the 35th year of *David*'s Reign, he will be born in the Reign of *Aſterius*, when *Jupiter* was a child in the *Cretan*

[c] Apollon. Argonaut. l. 4. v. 1643.

cave, and be about 88 years old in the time of the *Argonautic* expedition, when he invented the Aſteriſms; and this is within the reach of nature. The Golden Age therefore falls in with the Reign of *Aſterius*, and the Silver Age with that of *Minos*; and to make theſe Ages much longer than ordinary generations, is to make *Chiron* live much longer than according to the courſe of nature. This fable of the four Ages ſeems to have been made by the *Curetes* in the fourth Age, in memory of the firſt four Ages of their coming into *Europe*, as into a new world; and in honour of their country-woman *Europa*, and her husband *Aſterius* the *Saturn* of the *Latines*, and of her ſon *Minos* the *Cretan Jupiter*, and grandſon *Deucalion*, who Reigned 'till the *Argonautic* expedition, and is ſometimes reckoned among the *Argonauts*, and of their great grandſon *Idomeneus* who warred at *Troy*. *Heſiod* tells us that he himſelf lived in the fifth Age, the Age next after the taking of *Troy*, and therefore he flouriſhed within thirty or thirty five years after it: and *Homer* was of about the ſame Age; for he [d] lived ſome time with *Mentor* in *Ithaca*, and there learnt of him many things concerning *Ulyſſes*, with whom *Mentor* had been perſonally acquainted: now *Herodotus*, the oldeſt Hiſtorian of the *Greeks* now extant, [e] tells us that

[d] Vita Homeri Herodoto adſcr.

[e] Herod. l. 2.

that *Heſiod* and *Homer* were not above four hundred years older than himſelf, and therefore they flouriſhed within 110 or 120 years after the death of *Solomon*; and according to my reckoning the taking of *Troy* was but one Generation earlier.

Mythologiſts tell us, that *Niobe* the daughter of *Phoroneus* was the firſt woman with whom *Jupiter* lay, and that of her he begat *Argus*, who ſucceeded *Phoroneus* in the Kingdom of *Argos*, and gave his name to that city; and therefore *Argus* was born in the beginning of the Silver Age: unleſs you had rather ſay that by *Jupiter* they might here mean *Aſterius*; for the *Phœnicians* gave the name of *Jupiter* to every King, from the time of their firſt coming into *Greece* with *Cadmus* and *Europa*, until the invaſion of *Greece* by *Seſoſtris*, and the birth of *Hercules*, and particularly to the fathers of *Minos*, *Pelops*, *Lacedæmon*, *Æacus*, and *Perſeus*.

The four firſt Ages ſucceeded the flood of *Deucalion*; and ſome tell us that *Deucalion* was the ſon of *Prometheus*, the ſon of *Japetus*, and brother of *Atlas*: but this was another *Deucalion*; for *Japetus* the father of *Prometheus*, *Epimetheus*, and *Atlas*, was an *Egyptian*, the brother of *Oſiris*, and flouriſhed two generations after the flood of *Deucalion*.

I have now carried up the Chronology of the *Greeks* as high as to the firſt uſe of letters, the firſt plowing and ſowing of corn, the firſt manufacturing of copper and iron, the beginning of the trades of Smiths, Carpenters, Joyners, Turners, Brick-makers, Stone-cutters, and Potters, in *Europe*; the firſt walling of cities about, the firſt building of Temples, and the original of Oracles in *Greece*; the beginning of navigation by the Stars in long ſhips with ſails; the erecting of the *Amphictyonic* Council; the firſt Ages of *Greece*, called the Golden, Silver, Brazen and Iron Ages, and the flood of *Deucalion* which immediately preceded them. Thoſe Ages could not be earlier than the invention and uſe of the four metals in *Greece*, from whence they had their names; and the flood of *Ogyges* could not be much above two or three ages earlier than that of *Deucalion*: for among ſuch wandering people as were then in *Europe*, there could be no memory of things done above three or four ages before the firſt uſe of letters: and the expulſion of the Shepherds out of *Egypt*, which gave the firſt occaſion to the coming of people from *Egypt* into *Greece*, and to the building of houſes and villages in *Greece*, was ſcarce earlier than the days of *Eli* and *Samuel*; for *Manetho* tells us, that when they were forced

forced to quit *Abaris* and retire out of *Egypt*, they went through the wilderneſs into *Judæa*, and built *Jeruſalem*: I do not think, with *Manetho*, that they were the *Iſraelites* under *Moſes*, but rather believe that they were *Canaanites*; and upon leaving *Abaris* mingled with the *Philiſtims* their next neighbours: though ſome of them might aſſiſt *David* and *Solomon* in building *Jeruſalem* and the Temple.

Saul was made King [f], that he might reſcue *Iſrael* out of the hand of the *Philiſtims*, who oppreſſed them; and in the ſecond year of his Reign, the *Philiſtims* brought into the field againſt him *thirty thouſand chariots, and ſix thouſand horſemen, and people as the ſand which is on the ſea ſhore for multitude*: the *Canaanites* had their horſes from *Egypt*; and yet in the days of *Moſes* all the chariots of *Egypt*, with which *Pharaoh* purſued *Iſrael*, were but ſix hundred, *Exod.* xiv. 7. From the great army of the *Philiſtims* againſt *Saul*, and the great number of their horſes, I ſeem to gather that the Shepherds had newly relinquiſhed *Egypt*, and joyned them: the Shepherds might be beaten and driven out of the greateſt part of *Egypt*, and ſhut up in *Abaris* by *Miſphragmuthoſis* in the latter end of the days of *Eli*; and ſome of them fly to the *Philiſtims*, and ſtrengthen them againſt *Iſrael*, in the laſt year of *Eli*; and from the *Philiſtims*

[f] 1 Sam. ix. 16. & xiii. 5. 19, 20.

liſtims ſome of the Shepherds might go to *Zidon*, and from *Zidon*, by ſea to *Aſia minor* and *Greece*: and afterwards, in the beginning of the Reign of *Saul*, the Shepherds who ſtill remained in *Egypt* might be forced by *Tethmoſis* or *Amoſis*, the ſon of *Miſphragmuthoſis*, to leave *Abaris*, and retire in very great numbers to the *Philiſtims*; and upon theſe occaſions ſeveral of them, as *Pelaſgus*, *Inachus*, *Lelex*, *Cecrops*, and *Abas*, might come with their people by ſea from *Egypt* to *Zidon* and *Cyprus*, and thence to *Aſia minor* and *Greece*, in the days of *Eli*, *Samuel* and *Saul*, and thereby begin to open a commerce by ſea between *Zidon* and *Greece*, before the revolt of *Edom* from *Judæa*, and the final coming of the *Phœnicians* from the *Red Sea*.

Pelaſgus Reigned in *Arcadia*, and was the father of *Lycaon*, according to *Pherecydes Athenienſis*, and *Lycaon* died juſt before the flood of *Deucalion*; and therefore his father *Pelaſgus* might come into *Greece* about two Generations before *Cadmus*, or in the latter end of the days of *Eli*: *Lycaon* ſacrificed children, and therefore his father might come with his people from the Shepherds in *Egypt*, and perhaps from the regions of *Heliopolis*, where they ſacrificed men, 'till *Amoſis* aboliſhed that cuſtom. *Miſphragmuthoſis* the father of *Amoſis*, drove the Shepherds

out of a great part of *Egypt*, and ſhut the remainder up in *Abaris*: and then great numbers might eſcape to *Greece*; ſome from the regions of *Heliopolis* under *Pelaſgus*, and others from *Memphis* and other places, under other Captains: and hence it might come to paſs that the *Pelaſgians* were at the firſt very numerous in *Greece*, and ſpake a different language from the *Greek*, and were the ringleaders in bringing into *Greece* the worſhip of the dead.

Inachus is called the ſon of *Oceanus*, perhaps becauſe he came to *Greece* by ſea: he might come with his people to *Argos* from *Egypt* in the days of *Eli*, and ſeat himſelf upon the river *Inachus*, ſo named from him, and leave his territories to his ſons *Phoroneus*, *Ægialeus*, and *Phegeus*, in the days of *Samuel*: for *Car* the ſon of *Phoroneus* built a Temple to *Ceres* in *Megara*, and therefore was contemporary to *Erechtheus*. *Phoroneus* Reigned at *Argos*, and *Ægialeus* at *Sicyon*, and founded thoſe Kingdoms; and yet *Ægialeus* is made above five hundred years older than *Phoroneus* by ſome Chronologers: but [g] *Acuſilaus*, [h] *Anticlides* and [i] *Plato*, accounted *Phoroneus* the oldeſt King in *Greece*, and [k] *Apollodorus* tells us, *Ægialeus* was the brother of *Phoroneus*. *Ægialeus* died without iſſue, and after him Reigned *Europs*, *Telchin*, *Apis*, *Lamedon*, *Sicyon*, *Polybus*, *Adraſtus*, and

[g] Clem. Al. Strom. 1. p. 321.
[h] Plin. l. 7.
[i] Plato in Timæo.
[k] Apollodor. l. 3. c. 1.

Agamemnon, &c. and *Sicyon* gave his name to the Kingdom: *Herodotus* [l] ſaith that *Apis* in the *Greek* Tongue is *Epaphus*; and *Hyginus*, [m] that *Epaphus* the *Sicyonian* got *Antiopa* with child: but the later *Greeks* have made two men of the two names *Apis* and *Epaphus* or *Epopeus*, and between them inſerted twelve feigned Kings of *Sicyon*, who made no wars, nor did any thing memorable, and yet Reigned five hundred and twenty years, which is, one with another, above forty and three years a-piece. If theſe feigned Kings be rejected, and the two Kings *Apis* and *Epopeus* be reunited; *Ægialeus* will become contemporary to his brother *Phoroneus*, as he ought to be; for *Apis* or *Epopeus*, and *Nyctæus* the guardian of *Labdacus*, were ſlain in battle about the tenth year of *Solomon*, as above; and the firſt four Kings of *Sicyon*, *Ægialeus*, *Europs*, *Telchin*, *Apis*, after the rate of about twenty years to a Reign, take up about eighty years; and theſe years counted upwards from the tenth year of *Solomon*, place the beginning of the Reign of *Ægialeus* upon the twelfth year of *Samuel*, or thereabout: and about that time began the Reign of *Phoroneus* at *Argos*; *Apollodorus* [n] calls *Adraſtus* King of *Argos*; but *Homer* [o] tells us, that he Reigned firſt at *Sicyon*: he was in the firſt war againſt *Thebes*. Some place *Janiſcus* and

[l] Herod. l. 2.

[m] Hygin. Fab. 7.

[n] Apollodor. l. 3. c. 6.

[o] Homer. Il. r. vers. 572.

and *Phæſtus* between *Polybus* and *Adraſtus*, but without any certainty.

Lelex might come with his people into *Laconia* in the days of *Eli*, and leave his territories to his ſons *Myles*, *Eurotas*, *Cleſon*, and *Polycaon* in the days of *Samuel*. *Myles* ſet up a quern, or handmill to grind corn, and is reputed the firſt among the *Greeks* who did ſo: but he flouriſhed before *Triptolemus*, and ſeems to have had his corn and artificers from *Egypt*. *Eurotas* the brother, or as ſome ſay the ſon of *Myles*, built *Sparta*, and called it after the name of his daughter *Sparta*, the wife of *Lacedæmon*, and mother of *Eurydice*. *Cleſon* was the father of *Pylas*, the father of *Sciron*, who married the daughter of *Pandion* the ſon of *Erechtheus*, and contended with *Niſus* the ſon of *Pandion* and brother of *Ægeus*, for the Kingdom; and *Æacus* adjudged it to *Niſus*. *Polycaon* invaded *Meſſene*, then peopled only by villages, called it *Meſſene* after the name of his wife, and built cities therein.

Cecrops came from *Sais* in *Egypt* to *Cyprus*, and thence into *Attica*: and he might do this in the days of *Samuel*, and marry *Agraule* the daughter of *Actæus*, and ſucceed him in *Attica* ſoon after, and leave his Kingdom to *Cranaus* in the Reign of *Saul*, or in the beginning

of the Reign of *David*: for the flood of *Deucalion* happened in the Reign of *Cranaus*.

Of about the ſame age with *Pelaſgus*, *Inachus*, *Lelex*, and *Actæus*, was *Ogyges*: he Reigned in *Bœotia*, and ſome of his people were *Leleges*: and either he or his ſon *Eleuſis* built the city *Eleuſis* in *Attica*, that is, they built a few houſes of clay, which in time grew into a city. *Acuſilaus* wrote that *Phoroneus* was older than *Ogyges*, and that *Ogyges* flouriſhed 1020 years before the firſt Olympiad, as above; but *Acuſilaus* was an *Argive*, and feigned theſe things in honour of his country: to call things *Ogygian* has been a phraſe among the ancient *Greeks*, to ſignify that they are as old as the firſt memory of things; and ſo high we have now carried up the Chronology of the *Greeks*. *Inachus* might be as old as *Ogyges*, but *Acuſilaus* and his followers made them ſeven hundred years older than the truth; and Chronologers, to make out this reckoning, have lengthened the races of the Kings of *Argos* and *Sicyon*, and changed ſeveral contemporary Princes of *Argos* into ſucceſſive Kings, and inſerted many feigned Kings into the race of the Kings of *Sicyon*.

Inachus had ſeveral ſons, who Reigned in ſeveral parts of *Peloponneſus*, and there built Towns; as *Phoroneus*, who built *Phoronicum*, afterwards called

called *Argos*, from *Argus* his grandſon; *Ægialeus*, who built *Ægialea*, afterwards called *Sicyon*, from *Sicyon* the grandſon of *Erechtheus*; *Phegeus*, who built *Phegea*, afterwards called *Pſophis*, from *Pſophis* the daughter of *Lycaon*: and theſe were the oldeſt towns in *Peloponneſus*: then *Siſyphus*, the ſon of *Æolus* and grandſon of *Hellen*, built *Ephyra*, afterwards called *Corinth*; and *Aëthlius*, the ſon of *Æolus*, built *Elis*: and before them *Cecrops* built *Cecropia*, the cittadel of *Athens*; and *Lycaon* built *Lycoſura*, reckoned by ſome the oldeſt town in *Arcadia*; and his ſons, who were at leaſt four and twenty in number, built each of them a town; except the youngeſt, called *Oenotrus*, who grew up after his father's death, and ſailed into *Italy* with his people, and there ſet on foot the building of towns, and became the *Janus* of the *Latines*. *Phoroneus* had alſo ſeveral children and grand-children, who Reigned in ſeveral places, and built new towns, as *Car*, *Apis*, &c. and *Hæmon*, the ſon of *Pelaſgus*, Reigned in *Hæmonia*, afterwards called *Theſſaly*, and built towns there. This diviſion and ſubdiviſion has made great confuſion in the hiſtory of the firſt Kingdoms of *Peloponneſus*, and thereby given occaſion to the vain-glorious *Greeks*, to make thoſe kingdoms much older than they really were: but by all the reckonings

abovementioned, the firſt civilizing of the *Greeks*, and teaching them to dwell in houſes and towns, and the oldeſt towns in *Europe*, could ſcarce be above two or three Generations older than the coming of *Cadmus* from *Zidon* into *Greece*; and might moſt probably be occaſioned by the expulſion of the Shepherds out of *Egypt* in the days of *Eli* and *Samuel*, and their flying into *Greece* in conſiderable numbers: but it's difficult to ſet right the Genealogies and Chronology of the Fabulous Ages of the *Greeks*, and I leave theſe things to be further examined.

Before the *Phœnicians* introduced the Deifying of dead men, the *Greeks* had a Council of Elders in every town for the government thereof, and a place where the elders and people worſhipped their God with ſacrifices: and when many of thoſe towns, for their common ſafety, united under a common Council, they erected a *Prytaneum* or Court in one of the towns, where the Council and People met at certain times, to conſult their common ſafety, and worſhip their common God with ſacrifices, and to buy and ſell: the towns where theſe Councils met, the *Greeks* called δήμοι, peoples or communities, or Corporation Towns: and at length, when many of theſe δήμοι for their common

common ſafety united by conſent under one common Council, they erected a *Prytaneum* in one of the δήμοι for the common Council and People to meet in, and to conſult and worſhip in, and feaſt, and buy, and ſell; and this δήμος they walled about for its ſafety, and called τὼ πόλιν the city: and this I take to have been the original of Villages, Market-Towns, Cities, common Councils, Veſtal Temples, Feaſts and Fairs, in *Europe:* the *Prytaneum*, πυρὸς ταμεῖον, was a Court with a place of worſhip, and a perpetual fire kept therein upon an Altar for ſacrificing: from the word Ἑστία, fire, came the name *Veſta*, which at length the people turned into a Goddeſs, and ſo became fire-worſhippers like the ancient *Perſians:* and when theſe Councils made war upon their neighbours, they had a general commander to lead their armies, and he became their King.

So *Thucydides* [p] tells us, that *under* Cecrops *and the ancient Kings, untill* Theſeus; Attica *was always inhabited city by city, each having Magiſtrates and* Prytanea: *neither did they conſult the King, when there was no fear of danger, but each apart adminiſtred their own common-wealth, and had their own Council, and even ſometimes made war, as the* Eleuſinians *with* Eumolpus *did againſt* Erechtheus: *but*

[p] Thucyd. l. 2. p. 110. & Plutarch. in Theſeo.

but when Theſeus, *a prudent and potent man obtained the Kingdom, he took away the Courts and Magiſtrates of the other cities, and made them all meet in one Council and* Prytaneum *at* Athens. *Polemon,* as he is cited by [q] *Strabo,* tells us, *that in this body of* Attica, *there were* 170 δήμοι, *one of which was* Eleuſis: and *Philochorus* [r] relates, that *when* Attica *was infeſted by ſea and land by the* Cares *and* Bœoti, Cecrops *the firſt of any man reduced the multitude,* that is the 170 towns, *into twelve cities, whoſe names were* Cecropia, Tetrapolis, Epacria, Decelia, Eleuſis, Aphydna, Thoricus, Brauron, Cytherus, Sphettus, Cephiſſia, *and* Phalerus; *and that* Theſeus *contracted thoſe twelve cities into one, which was* Athens.

[q] Strabo. l. 9. p. 396.

[r] Apud Strabonem, l. 9. p. 397.

The original of the Kingdom of the *Argives* was much after the ſame manner: for *Pauſanias* [s] tells us, *that* Phoroneus *the ſon of* Inachus *was the firſt who gathered into one community the* Argives, *who 'till then were ſcattered, and lived every where apart; and the place where they were firſt aſſembled was called* Phoronicum, *the city of* Phoroneus: and *Strabo* [t] obſerves, *that* Homer *calls all the places which he reckons up in* Peloponneſus, *a few excepted, not cities but regions, becauſe each of them conſiſted of a convention of many* δήμοι, *free towns,*

[s] Pauſan. l. 2. c. 15.

[t] Strabo. l. 8. p. 337.

towns, out of which afterward noble cities were built and frequented: ſo the Argives *compoſed* Mantinæa *in* Arcadia *out of five towns, and* Tegea *out of nine; and out of ſo many was* Heræa *built by* Cleombrotus, *or by* Cleonymus: *ſo alſo* Ægium *was built out of ſeven or eight towns,* Patræ *out of ſeven, and* Dyme *out of eight; and ſo* Elis *was erected by the conflux of many towns into one city.*

Pauſanias [u] tells us, that the *Arcadians* accounted *Pelaſgus* the firſt man, and that he was their firſt King; and *taught the ignorant people to built houſes, for defending themſelves from heat, and cold, and rain; and to make them garments of skins; and inſtead of herbs and roots, which were ſometimes noxious, to eat the acorns of the beech tree*; and that his ſon *Lycaon* built the oldeſt city in all *Greece:* he tells us alſo, that in the days of *Lelex* the *Spartans* lived in villages apart. The *Greeks* therefore began to build houſes and villages in the days of *Pelaſgus* the father of *Lycaon*, and in the days of *Lelex* the father of *Myles*, and by conſequence about two or three Generations before the Flood of *Deucalion*, and the coming of *Cadmus*; 'till then [x] they lived in woods and caves of the earth. The firſt houſes were of clay, 'till the brothers *Euryalus* and *Hyperbius*

[u] Pauſan. l. 8. c. 1. 2.

[x] Plin. l. 7. c. 56.

taught them to harden the clay into bricks, and to build therewith. In the days of *Ogyges*, *Pelaſgus*, *Æzeus*, *Inachus* and *Lelex*, they began to build houſes and villages of clay, *Doxius* the ſon of *Cœlus* teaching them to do it; and in the days of *Lycaon*, *Phoroneus*, *Ægialeus*, *Phegeus*, *Eurotas*, *Myles*, *Polycaon*, and *Cecrops*, and their ſons, to aſſemble the villages into δήμοι, and the δήμοι into cities.

When *Oenotrus* the ſon of *Lycaon* carried a Colony into *Italy*, *he* [y] *found that country for the moſt part uninhabited*; *and where it was inhabited, peopled but thinly*: *and ſeizing a part of it, he built towns in the mountains, little and numerous*, as above: theſe towns were without walls; but after this Colony grew numerous, and began to want room, *they expelled the* Siculi, *compaſſed many cities with walls, and became poſſeſt of all the territory between the two rivers* Liris *and* Tibre: and it is to be underſtood that thoſe cities had their Councils and *Prytanea* after the manner of the *Greeks*: for *Dionyſius* [z] tells us, that the new Kingdom of *Rome*, as *Romulus* left it, conſiſted of thirty Courts or Councils, in thirty towns, each with the ſacred fire kept in the *Prytaneum* of the Court, for the Senators who met there to perform Sacred Rites, after the

[y] Dionyſ. l. 1. p. 10.

[z] Dionyſ. l. 2. p. 126.

manner of the *Greeks*: *but when* Numa *the ſucceſſor of* Romulus *Reigned, he leaving the ſeveral fires in their own Courts, inſtituted one common to them all at* Rome: whence *Rome* was not a compleat city before the days of *Numa*.

When navigation was ſo far improved that the *Phœnicians* began to leave the ſea-ſhore, and ſail through the *Mediterranean* by the help of the ſtars, it may be preſumed that they began to diſcover the iſlands of the *Mediterranean*, and for the ſake of trafic to ſail as far as *Greece*: and this was not long before they carried away *Io*, the daughter of *Inachus*, from *Argos*. The *Cares* firſt infeſted the *Greek* ſeas with piracy, and then *Minos* the ſon of *Europa* got up a potent fleet, and ſent out Colonies: for *Diodorus* [a] tells us, that the *Cyclades* iſlands, thoſe near *Crete*, were at firſt deſolate and uninhabited; but *Minos* having a potent fleet, ſent many Colonies out of *Crete*, and peopled many of them; and particularly that the iſland *Carpathus* was firſt ſeized by the ſoldiers of *Minos*: *Syme* lay waſte and deſolate 'till *Triops* came thither with a Colony under *Chthonius*: *Strongyle* or *Naxus* was firſt inhabited by the *Thracians* in the days of *Boreas*, a little before the *Argonautic* Expedition: *Samos* was at firſt deſert, and inhabited

[a] Diodor. l. 5. p. 224. 225. 240.

only by a great multitude of terrible wild beaſts, 'till *Macareus* peopled it, as he did alſo the iſlands *Chius* and *Cos*. *Lesbos* lay waſte and deſolate 'till *Xanthus* ſailed thither with a Colony: *Tenedos* lay deſolate 'till *Tennes*, a little before the *Trojan* war, ſailed thither from *Troas*. *Ariſtæus*, who married *Autonoe* the daughter of *Cadmus*, carried a Colony from *Thebes* into *Cæa*, an iſland not inhabited before: the iſland *Rhodes* was at firſt called *Ophiuſa*, being full of ſerpents, before *Phorbas*, a Prince of *Argos*, went thither, and made it habitable by deſtroying the ſerpents, which was about the end of *Solomon*'s Reign; in memory of which he is delineated in the heavens in the Conſtellation of *Ophiuchus*. The diſcovery of this and ſome other iſlands made a report that they roſe out of the Sea: *in Aſia Delos emerſit, & Hiera, & Anaphe, & Rhodus*, ſaith [b] *Ammianus*: and [c] *Pliny*; *claræ jampridem inſulæ, Delos & Rhodos memoriæ produntur enatæ, poſtea minores, ultra Melon Anaphe, inter Lemnum & Helleſpontum Nea, inter Lebedum & Teon Halone*, &c.

[b] Ammian. l. 17. c. 7.
[c] Plin. l. 2. c. 87.

Diodorus [d] tells us alſo, that the ſeven iſlands called *Æolides*, between *Italy* and *Sicily*, were deſert and uninhabited 'till *Lipparus* and *Æolus*, a little before the *Trojan* war, went thither from *Italy*, and peopled them: and that *Malta* and *Gaulus* or *Gaudus* on the other ſide of *Sicily*,

[d] Diodor. l. 5. p. 202. 204.

were firſt peopled by *Phœnicians*; and ſo was *Madera* without the *Straits*: and *Homer* writes that *Ulyſſes* found the Iſland *Ogygia* covered with wood, and uninhabited, except by *Calypſo* and her maids, who lived in a cave without houſes; and it is not likely that *Great Britain* and *Ireland* could be peopled before navigation was propagated beyond the *Straits*.

The *Sicaneans* were reputed the firſt inhabitants of *Sicily*: they built little Villages or Towns upon hills, and every Town had its own King; and by this means they ſpread over the country, before they formed themſelves into larger governments with a common King: *Philiſtus* [c] ſaith that *they were tranſplanted into* Sicily *from the River* Sicanus *in* Spain; and *Dionyſius*, [f] that *they were a* Spaniſh *people who fled from the* Ligures *in* Italy; he means the *Ligures* [g] who oppoſed *Hercules* when he returned from his expedition againſt *Geryon* in *Spain*, and endeavoured to paſs the *Alps* out of *Gaul* into *Italy*. *Hercules* that year got into *Italy*, and made ſome conqueſts there, and founded the city *Croton*; and [h] after winter, upon the arrival of his fleet from *Erythra* in *Spain*, ſailed to *Sicily*, and there left the *Sicani*: for *it was his cuſtom to recruit his army with conquered people; and after they had aſſiſted him in making*

[c] Apud Diodor. l. 5. p. 201.
[f] Dionyſ. l. 1. p. 17.
[g] Dionyſ. l. 1. p. 33. 34.
[h] Dionyſ. ib.

ing new conqueſts to reward them with new ſeats: this was the *Egyptian Hercules*, who had a potent fleet, and in the days of *Solomon* ſailed to the *Straits*, and according to his cuſtom ſet up pillars there, and conquered *Geryon*, and returned back by *Italy* and *Sicily* to *Egypt*, and was by the ancient *Gauls* called *Ogmius*, and by the *Egyptians* [i] *Nilus*: for *Erythra* and the country of *Geryon* were without the *Straits*. *Dionyſius* [k] repreſents this *Hercules* contemporary to *Evander*.

[i] Ptol. Hephæſt. l. 2.

[k] Dionyſ. l. 2. p. 34.

The firſt inhabitants of *Crete*, according to *Diodorus*, [l] were called *Eteocretans*; but whence they were, and how they came thither, is not ſaid in hiſtory: then ſailed thither a Colony of *Pelaſgians* from *Greece*; and ſoon after *Teutamus*, the grandfather of *Minos*, carried thither a Colony of *Dorians* from *Laconia*, and from the territory of *Olympia* in *Peloponneſus*: and theſe ſeveral Colonies ſpake ſeveral languages, and fed on the ſpontaeous fruits of the earth, and lived quietly in caves and huts, 'till the invention of iron tools, in the days of *Aſterius* the ſon of *Teutamus*; and at length were reduced into one Kingdom, and one People, by *Minos*, who was their firſt law-giver, and built many towns and ſhips, and introduced plowing and ſowing, and in whoſe days the *Curetes* conquered his father's friends in *Crete* and *Peloponneſus*. The

[l] Diodor. l. 5. p. 230.

Curetes

Curetes[m] ſacrificed children to *Saturn*, and according to *Bochart*[n] were *Philiſtims*; and *Euſebius* ſaith that *Crete* had its name from *Cres*, one of the *Curetes* who nurſed up *Jupiter*: but whatever was the original of the iſland, it ſeems to have been peopled by Colonies which ſpake different languages, 'till the days of *Aſterius* and *Minos*, and might come thither two or three Generations before, and not above, for want of navigation in thoſe ſeas.

[m] Iſter apud Porphyr. abſt. l. 2. ſ. 56.

[n] Bochart. Canaan. l. 1. c. 15.

The iſland *Cyprus* was diſcovered by the *Phœnicians* not long before; for *Eratoſthenes*[o] tells us, *that* Cyprus *was at firſt ſo overgrown with wood that it could not be tilled, and that they firſt cut down the wood for the melting of copper and ſilver, and afterwards when they began to ſail ſafely upon the* Mediterranean, that is, preſently after the *Trojan* war, *they built ſhips and even navies of it: and when they could not thus deſtroy the wood, they gave every man leave to cut down what wood he pleaſed, and to poſſeſs all the ground which he cleared of wood.* So alſo *Europe* at firſt abounded very much with woods, one of which, called the *Hercinian*, took up a great part of *Germany*, being full nine days journey broad, and above forty long, in *Julius Cæſar*'s days: and yet the *Europeans* had been cutting down their woods,

[o] Apud Strabonem. lib. 14. p. 684.

to

to make room for mankind, ever ſince the invention of iron tools, in the days of *Aſterius* and *Minos*.

All theſe footſteps there are of the firſt peopling of *Europe*, and its Iſlands, by ſea; before thoſe days it ſeems to have been thinly peopled from the northern coaſt of the *Euxine-ſea* by *Scythians* deſcended from *Japhet*, who wandered without houſes, and ſheltered themſelves from rain and wild beaſts in thickets and caves of the earth; ſuch as were the caves in mount *Ida* in *Crete*, in which *Minos* was educated and buried; the cave of *Cacus*, and the *Catacombs* in *Italy* near *Rome* and *Naples*, afterwards turned into burying-places; the *Syringes* and many other caves in the ſides of the mountains of *Egypt*; the caves of the *Troglodites* between *Egypt* and the *Red Sea*; and thoſe of the *Phauruſii* in *Afric*, mentioned by [p] *Strabo*; and the caves, and thickets, and rocks, and high places, and pits, in which the *Iſraelites* hid themſelves from the *Philiſtims* in the days of *Saul*, 1 *Sam.* xiii. 6. But of the ſtate of mankind in *Europe* in thoſe days there is now no hiſtory remaining.

[p] Strabo. l. 17. p. 828.

The antiquities of *Libya* were not much older than thoſe of *Europe*; for *Diodorus* [q] tells us, that *Uranus* the father of *Hyperion*, and grandfather

[q] Diodor. l. 3. p. 132.

father of *Helius* and *Selene*, that is *Ammon* the father of *Seſac*, *was their firſt common King, and cauſed the people, who 'till then wandered up and down, to dwell in towns*: and *Herodotus* [r] tells us, that all *Media* was peopled by δήμοι, towns without walls, 'till they revolted from the *Aſſyrians*, which was about 267 years after the death of *Solomon*: and that after that revolt they ſet up a King over them, and built *Ecbatane* with walls for his ſeat, the firſt town which they walled about; and about 72 years after the death of *Solomon*, *Benhadad* King of *Syria* [s] had two and thirty Kings in his army againſt *Ahab*: and when *Joſhuah* conquered the land of *Canaan*, every city of the *Canaanites* had its own King, like the cities of *Europe*, before they conquered one another; and one of thoſe Kings, *Adonibezek*, the King of *Bezek*, had conquered ſeventy other Kings a little before, *Judg.* i. 7. and therefore towns began to be built in that land not many ages before the days of *Joſhuah*: for the Patriarchs wandred there in tents, and fed their flocks where-ever they pleaſed, the fields of *Phœnicia* not being yet fully appropriated, for want of people. The countries firſt inhabited by mankind, were in thoſe days ſo thinly peopled, that [t] four Kings from the coaſts of *Shinar* and *Elam* invaded and

[r] Herod. l. 1.

[s] 1 King. xx. 16.

[t] Geneſ. xiv. Deut. ii. 9. 12. 19.---22.

ſpoiled the *Rephaims*, and the inhabitants of the countries of *Moab*, *Ammon*, *Edom*, and the Kingdoms of *Sodom*, *Gomorrah*, *Admah* and *Zeboim*; and yet were purſued and beaten by *Abraham* with an armed force of only 318 men, the whole force which *Abraham* and the princes with him could raiſe: and *Egypt* was ſo thinly peopled before the birth of *Moſes*, that *Pharaoh* ſaid of the *Iſraelites*; [u] *behold the people of the children of* Iſrael *are more and mightier than we:* and to prevent their multiplying and growing too ſtrong, he cauſed their male children to be drowned.

[u] Exod. i. 9. 22.

Theſe footſteps there are of the firſt peopling of the earth by mankind, not long before the days of *Abraham*; and of the overſpreading it with villages, towns and cities, and their growing into Kingdoms, firſt ſmaller and then greater, until the riſe of the Monarchies of *Egypt*, *Aſſyria*, *Babylon*, *Media*, *Perſia*, *Greece*, and *Rome*, the firſt great Empires on this ſide *India*. *Abraham* was the fifth from *Peleg*, and all mankind lived together in *Chaldea* under the Government of *Noah* and his ſons, untill the days of *Peleg*: ſo long they were of one language, one ſociety, and one religion: and then they divided the earth, being perhaps diſturbed by the rebellion of *Nimrod*, and forced to leave off building

building the tower of *Babel*: and from thence they ſpread themſelves into the ſeveral countries which fell to their ſhares, carrying along with them the laws, cuſtoms and religion, under which they had 'till thoſe days been educated and governed, by *Noah*, and his ſons and grandſons: and theſe laws were handed down to *Abraham*, *Melchizedek*, and *Job*, and their contemporaries, and for ſome time were obſerved by the judges of the eaſtern countries: ſo *Job* [x] tells us, that adultery was *an heinous crime, yea an iniquity to be puniſhed by the judges*: and of idolatry he [y] ſaith, *If I beheld the ſun when it ſhined, or the moon walking in brightneſs, and my heart hath been ſecretly inticed, or my mouth hath kiſſed my hand, this alſo were an iniquity to be puniſhed by the judge: for I ſhould have denied the God that is above*: and there being no diſpute between *Job* and his friends about theſe matters, it may be preſumed that they alſo with their countrymen were of the ſame religion. *Melchizedek* was a Prieſt of the moſt high God, and *Abraham* voluntarily paid tythes to him; which he would ſcarce have done had they not been of one and the ſame religion. The firſt inhabitants of the land of *Canaan* ſeem alſo to have been originally of the ſame religion, and to have continued in it 'till the death of *Noah*, and the days

[x] Job xxxi. 11.

[y] Job xxxi. 26.

[z] 1 Chron. xi. 4. 5. Judg. i. 21. 2 Sam. v. 6.

of *Abraham*; for *Jeruſalem* was anciently [z] called *Jebus*, and its people *Jebuſites*, and *Melchizedek* was their Prieſt and King: theſe nations revolted therefore after the days of *Melchizedek* to the worſhip of falſe Gods; as did alſo the poſterity of *Iſmael*, *Eſau*, *Moab*, *Ammon*, and that of *Abraham* by *Keturah*: and the *Iſraelites* themſelves were very apt to revolt: and one reaſon why *Terah* went from *Ur* of the *Chaldees*, to *Haran* in his way to the land of *Canaan*; and why *Abraham* afterward left *Haran*, and went into the land of *Canaan*, might be to avoid the worſhip of falſe Gods, which in their days began in *Chaldea*, and ſpread every way from thence; but did not yet reach into the land of *Canaan*. Several of the laws and precepts in which this primitive religion conſiſted are mentioned in the book of *Job*, chap. i. ver. 5, and chap. xxxi, *viz. not to blaſpheme God, nor to worſhip the Sun or Moon, nor to kill, nor ſteal, nor to commit adultery, nor truſt in riches, nor oppreſs the poor or fatherleſs, nor curſe your enemies, nor rejoyce at their misfortunes: but to be friendly, and hoſpitable and merciful, and to relieve the poor and needy, and to ſet up Judges.* This was the morality and religion of the firſt ages, ſtill called by the *Jews*, *The precepts of the ſons of* Noah: this was the religion

ligion of *Moſes* and the Prophets, comprehended in the two great commandments, of *loving the Lord our God with all our heart and ſoul and mind, and our neighbour as our ſelves:* this was the religion enjoyned by *Moſes* to the uncircumciſed ſtranger within the gates of *Iſrael*, as well as to the *Iſraelites:* and this is the primitive religion of both *Jews* and *Chriſtians*, and ought to be the ſtanding religion of all nations, it being for the honour of God, and good of mankind: and *Moſes* adds the precept of *being merciful even to brute beaſts, ſo as not to ſuck out their blood, nor to cut off their fleſh alive with the blood in it, nor to kill them for the ſake of their blood, nor to ſtrangle them; but in killing them for food, to let out their blood and ſpill it upon the ground*, Gen. ix. 4, and *Levit.* xvii. 12, 13. This law was ancienter than the days of *Moſes*, being given to *Noah* and his ſons long before the days of *Abraham*: and therefore when the Apoſtles and Elders in the Council at *Jeruſalem* declared that the Gentiles were not obliged to be circumciſed and keep the law of *Moſes*, they excepted this law of *abſtaining from blood, and things ſtrangled*, as being an earlier law of God, impoſed not on the ſons of *Abraham* only, but on all nations, while they lived together in *Shinar* under

der the dominion of *Noah*: and of the ſame kind is the law of *abſtaining from meats offered to Idols or falſe Gods, and from fornication.* So then, *the believing that the world was framed by one ſupreme God, and is governed by him; and the loving and worſhipping him, and honouring our parents, and loving our neighbour as our ſelves, and being merciful even to brute beaſts,* is the oldeſt of all religions: and the Original of letters, agriculture, navigation, muſic, arts and ſciences, metals, ſmiths and carpenters, towns and houſes, was not older in *Europe* than the days of *Eli*, *Samuel* and *David*; and before thoſe days the earth was ſo thinly peopled, and ſo overgrown with woods, that mankind could not be much older than is repreſented in Scripture.

CHAP.

CHAP. II.

Of the Empire of Egypt.

THE *Egyptians* anciently boaſted of a very great and laſting Empire under their Kings *Ammon*, *Oſiris*, *Bacchus*, *Seſoſtris*, *Hercules*, *Memnon*, &c. reaching eaſtward to the *Indies*, and weſtward to the *Atlantic Ocean*; and out of vanity have made this monarchy ſome thouſands of years older than the world: let us now try to rectify the Chronology of *Egypt*, by comparing the affairs of *Egypt* with the ſynchronizing affairs of the *Greeks* and *Hebrews*.

Bacchus the conqueror loved two women, *Venus* and *Ariadne*: *Venus* was the miſtreſs of *Anchiſes* and *Cinyras*, and mother of *Æneas*, who all lived 'till the deſtruction of *Troy*; and the ſons of *Bacchus* and *Ariadne* were *Argonauts*; as above: and therefore the great *Bacchus* flouriſhed but one Generation before the *Argonautic* expedition. This *Bacchus* [a] was potent at ſea, conquered eaſtward as far as *India*, returned in triumph, brought his army over the *Helleſpont*; conquered *Thrace*, left muſic, dancing and poetry there; killed *Lycurgus* King of *Thrace*, and *Pentheus* the grandſon of *Cadmus*; gave the King-

[a] Vide Hermippum apud Athenæum, l. 1.

dom of *Lycurgus* to *Tharops*; and one of his minſtrells, called by the *Greeks Calliope*, to *Oeagrus* the ſon of *Tharops*; and of *Oeagrus* and *Calliope* was born *Orpheus*, who ſailed with the *Argonauts*: this *Bacchus* was therefore contemporary to *Seſoſtris*; and both being Kings of *Egypt*, and potent at ſea, and great conquerors, and carrying on their conqueſts into *India* and *Thrace*, they muſt be one and the ſame man.

The antient *Greeks*, who made the fables of the Gods, related that *Io* the daughter of *Inachus* was carried into *Egypt*, and there became the *Egyptian Iſis*; and that *Apis* the ſon of *Phoroneus* after death became the God *Serapis*; and ſome ſaid that *Epaphus* was the ſon of *Io*: *Serapis* and *Epaphus* are *Oſiris*, and therefore *Iſis* and *Oſiris*, in the opinion of the ancient *Greeks* who made the fables of the Gods, were not above two or three Generations older than the *Argonautic* expedition. *Dicæarchus*, as he is cited by the ſcholiaſt upon *Apollonius*, [b] repreſents them two Generations older than *Seſoſtris*, ſaying that after *Orus* the ſon of *Oſiris* and *Iſis*, Reigned *Seſonchoſis*. He ſeems to have followed the opinion of the people of *Naxus*, who made *Bacchus* two Generations older than *Theſeus*, and for that end feigned two *Minos's* and two *Ariadnes*; for by the conſent of all antiquity

[b] Argonaut. 1. 4. v. 272.

Oſiris and *Bacchus* were one and the ſame King of *Egypt*: this is affirmed by the *Egyptians*, as well as by the *Greeks*; and ſome of the antient Mythologiſts, as *Eumolpus* and *Orpheus*, [c] called *Oſiris* by the names of *Dionyſus* and *Sirius*. *Oſiris* was King of all *Egypt*, and a great conqueror, and came over the *Helleſpont* in the days of *Triptolemus*, and ſubdued *Thrace*, and there killed *Lycurgus*; and therefore his expedition falls in with that of the great *Bacchus*. *Oſiris*, *Bacchus* and *Seſoſtris* lived about the ſame time, and by the relation of hiſtorians were all of them Kings of all *Egypt*, and Reigned at *Thebes*, and adorned that city, and were very potent by land and ſea: all three were great conquerors, and carried on their conqueſts by land through *Aſia*, as far as *India*: all three came over the *Helleſpont*, and were there in danger of loſing their army: all three conquered *Thrace*, and there put a ſtop to their victories, and returned back from thence into *Egypt*: all three left pillars with inſcriptions in their conqueſts: and therefore all three muſt be one and the ſame King of *Egypt*; and this King can be no other than *Seſac*. All *Egypt*, including *Thebais*, *Ethiopia* and *Libya*, had no common King before the expulſion of the Shepherds who Reigned in the lower *Egypt*; no Conqueror of *Syria*, *India*, *Aſia minor*

[c] Diodor. l. 1. p. 7.

and *Thrace*, before *Seſac*; and the ſacred hiſtory admits of no *Egyptian* conqueror of *Paleſtine* before this King.

[d] Apud Diodorum l. 3. p. 140.

Thymætes [d] who was contemporary to *Orpheus*, and wrote a poeſy called *Phrygia*, of the actions of *Bacchus* in very old language and character, ſaid that *Bacchus* had *Libyan* women in his army, amongſt whom was *Minerva* a woman born in *Libya*, near the river *Triton*, and that *Bacchus* commanded the men and *Minerva* the women. *Diodorus* [e] calls her *Myrina*, and ſaith that ſhe was Queen of the *Amazons* in *Libya*, and there conquered the *Atlantides* and *Gorgons*, and then made a league with *Orus* the ſon of *Iſis*, ſent to her by his father *Oſiris* or *Bacchus* for that purpoſe, and paſſing through *Egypt* ſubdued the *Arabians*, and *Syria* and *Cilicia*, and came through *Phrygia*, *viz.* in the army of *Bacchus*, to the *Mediterranean*; but paſſing over into *Europe*, was ſlain with many of her women by the *Thracians* and *Scythians*, under the conduct of *Sipylus* a *Scythian*, and *Mopſus* a *Thracian* whom *Lycurgus* King of *Thrace* had baniſhed. This was that *Lycurgus* who oppoſed the paſſage of *Bacchus* over the *Helleſpont*, and was ſoon after conquered by him, and ſlain: but afterwards *Bacchus* met with a repulſe from the *Greeks*, under the conduct of *Perſeus*, who ſlew many of

[e] Diodor. l. 3. p. 131. 132.

his

his women, as *Pauſanias* [f] relates, and was aſſiſted by the *Scythians* and *Thracians* under the conduct of *Sipylus* and *Mopſus*; which repulſes, together with a revolt of his brother *Danaus* in *Egypt*, put a ſtop to his victories: and in returning home he left part of his men in *Colchis* and at *Mount Caucaſus*, under *Æetes* and *Prometheus*; and his women upon the river *Thermodon* near *Colchis*, under their new Queens *Martheſia* and *Lampeto*: for *Diodorus* [g] ſpeaking of the *Amazons* who were ſeated at *Thermodon*, ſaith, that they dwelt originally in *Libya*, and there Reigned over the *Atlantides*, and invading their neighbours conquered as far as *Europe*: and *Ammianus*, [h] that the ancient *Amazons* breaking through many nations, attack'd the *Athenians*, and there receiving a great ſlaughter retired to *Thermodon*: and *Juſtin*, [i] that theſe *Amazons* had at firſt, he means at their firſt coming to *Thermodon*, two Queens who called themſelves daughters of *Mars*; and that they conquered part of *Europe*, and ſome cities of *Aſia*, *viz.* in the Reign of *Minerva*, and then ſent back part of their army with a great booty, under their ſaid new Queens; and that *Martheſia* being afterwards ſlain, was ſucceeded by her daughter *Orithya*, and ſhe by *Pentheſilea*; and that *Theſeus* captivated and married *Antiope* the

[f] Pauſan. l. 2. c. 20. p. 155.

[g] Diodor. l. 3. p. 130. & Schol. Apollonii. l. 2.

[h] Ammian. l. 22. c. 8.

[i] Juſtin. l. 2. c. 4.

ſiſter of *Orithya*. *Hercules* made war upon the *Amazons*, and in the Reign of *Orithya* and *Pentheſilea* they came to the *Trojan* war: whence the firſt wars of the *Amazons* in *Europe* and *Aſia*, and their ſettling at *Thermodon*, were but one Generation before thoſe actions of *Hercules* and *Theſeus*, and but two before the *Trojan* war, and ſo fell in with the expedition of *Seſoſtris*: and ſince they warred in the days of *Iſis* and her ſon *Orus*, and were a part of the army of *Bacchus* or *Oſiris*, we have here a further argument for making *Oſiris* and *Bacchus* contemporary to *Seſoſtris*, and all three one and the ſame King with *Seſac*.

The *Greeks* reckon *Oſiris* and *Bacchus* to be ſons of *Jupiter*, and the *Egyptian* name of *Jupiter* is *Ammon*. *Manetho* in his 11th and 12th *Dynaſties*, as he is cited by *Africanus* and *Euſebius*, names theſe four Kings of *Egypt*, as reigning in order; *Ammenemes*, *Geſongeſes* or *Seſonchoris* the ſon of *Ammenemes*; *Ammenemes* who was ſlain by his Eunuchs, and *Seſoſtris* who ſubdued all *Aſia* and part of *Europe*: *Geſongeſes* and *Seſonchoris* are corruptly written for *Seſonchoſis*; and the two firſt of theſe four Kings, *Ammenemes* and *Seſonchoſis*, are the ſame with the two laſt, *Ammenemes* and *Seſoſtris*, that is, with *Ammon* and *Seſac*; for *Diodorus* ſaith

ſaith [k] that *Oſiris* built in *Thebes* a magnificent temple to his parents *Jupiter* and *Juno*, and two other temples to *Jupiter*, a larger to *Jupiter Uranius*, and a leſs to his father *Jupiter Ammon* who reigned in that city: and [l] *Thymætes* abovementioned, who was contemporary to *Orpheus*, wrote expreſly that the father of *Bacchus* was *Ammon*, a King Reigning over part of *Libya*, that is, a King of *Egypt* Reigning over all that part of *Libya*, anciently called *Ammonia*. *Stephanus* [m] ſaith Πᾶσα ἡ Λιβύη ἔτως ἐκαλεῖτο ἀπὸ Ἄμμωνος· *All* Libya *was anciently called* Ammonia *from* Ammon: this is that King of *Egypt* from whom *Thebes* was called *No-Ammon*, and *Ammon-no*, the city of *Ammon*, and by the *Greeks Dioſpolis*, the city of *Jupiter Ammon*: *Seſoſtris* built it ſumptuouſly, and called it by his father's name; and from the ſame King the [n] River called *Ammon*, the people called *Ammonii*, and the [o] promontory *Ammonium* in *Arabia fælix* had their names.

[k] Diodor. l. 1. p. 9.

[l] Apud Diodor. l. 3. p. 141.

[m] Step. in Ἀμμώνια.

[n] Plin. l. 6. c. 28.

[o] Ptol. l. 6. c. 7.

The lower part of *Egypt* being yearly overflowed by the *Nile*, was ſcarce inhabited before the invention of corn, which made it uſeful: and the King, who by this invention firſt peopled it and Reigned over it, perhaps the King of the city *Meſir* where *Memphis* was afterwards built, ſeems to have been worſhipped by his ſubjects

jects after death, in the ox or calf, for this benefaction: for this city ſtood in the moſt convenient place to people the lower *Egypt*, and from its being compoſed of two parts ſeated on each ſide of the river *Nile*, might give the name of *Mizraim* to its founder and people; unleſs you had rather refer the word to the double people, thoſe above the *Delta*, and thoſe within it: and this I take to be the ſtate of the lower *Egypt*, 'till the Shepherds or *Phœnicians* who fled from *Joſhuah* conquered it, and being afterwards conquered by the *Ethiopians*, fled into *Afric* and other places: for there was a tradition that ſome of them fled into *Afric*; and St. *Auſtin* [p] confirms this, by telling us that the common people of *Afric* being asked who they were, replied *Chanani*, that is, *Canaanites*. *Interrogati ruſtici noſtri*, ſaith he, *quid ſint, Punice reſpondentes Chanani, corrupta ſcilicet voce ſicut in talibus ſolet, quid aliud reſpondent quam Chanaanæi?* *Procopius* alſo [q] tells us of two pillars in the weſt of *Afric*, with inſcriptions ſignifying that the people were *Canaanites* who fled from *Joſhuah*: and *Euſebius* [r] tells us, that theſe *Canaanites* flying from the ſons of *Iſrael*, built *Tripolis* in *Afric*; and the *Jeruſalem Gemara*, [s] that the *Gergeſites* fled from *Joſhua*, going into *Afric*: and *Procopius* relates their flight in this manner.

[p] D. Auguſtin. in expoſit. epiſt. ad Rom. ſub initio.

[q] Procop. de bello Vandal. l. 2. c. 10.

[r] Chron. l. 1. p. 11.

[s] Gemar. ad tit. Shebijth. cap. 6.

Ἐπεὶ

Ἐπεὶ ᾗ ἡμᾶς ὁ τ ἱσοείας λόγ@ ἐνλαῦθ' ἤγαγ@. ἐπάναγκες εἰπεῖν ἄνωθεν, ὅθεν τε τὰ Μαυρουσίων ἔθνη ἐς Λιβύλιν ἦλθε, κ ὅπως ᾠκήσανλο. Ἐπειδὴ Ἑβραῖοι ἐξ Αἰγύπλ ἀνεχώρησαν, κ ἄχι τ Παλαισίνης ὁείων ἐγενόλο· Μωσῆς μὲ σοφὸς ἀνὴρ, ὃς αὐτὸς τ ὁδ ἡγήσατο, ἐνήσκει. διαδέχε ᾗ τιν ἡγεμονίαν Ἰησῆς ὁ τ Ναυῆ παῖς· ὃς ἐς τε τὴν Παλαισίνην τὸν λεὼν τ τον εἰσήγαγε· κ ἀρετὴν ἐν τ πολέμ@ χρείασω ἢ κ ἀνθρώπ@ φύσιν. Πδειξάμ@ος, τὴν χώραν ἔχε· κ τὰ ἔθνη ἅπανλα κατασρεψάμ@ος, τὰς πόλεις ῥᾳτετῶς παρεσήσατο, ἀνίκητος τε πανλάπασιν ἔδοξεν εἶναι. τότε ᾗ ἡ Πθαλασσία χώρα, ἐν Σιδῶνος μέχρι τ Αἰγύπλ ὁείων, Φοινίκη ξύμπασα ὠνομάζετο. βασιλεὺς ᾗ εἷς τὸ παλαιὸν ἐφεισήκει· ὥσπερ ἅπασιν ὡμολόγηται, ὁι Φοινίκων τὰ ἀρχαιότατα ἀνεγράψαλο. ἐνταῦθ' ᾤκηντο ἔθνη πολυανθρωπόταλα, Γεργεσαῖοί τε κ Ἰεβυσαῖοι, κ ἄλλα ἄτλα ὀνόματα ἔχονλα, οἷς δὴ αὐτὰ ἡ τ Ἑβραίων ἱσορία καλεῖ. ἥτος ὁ λαὸς ἐπεὶ ἄμαχόν τι χρῆμα τὸν ἐπιλύτλω σρατηγὸν εἶδον· ἐξ ἡθῶν τ πατρίων ἐξαναστάντες, ἐπ' Αἰγύπλον ὁμόρ@ ὅσης ἐχώρησαν. ἔνθα χῶρον ὁδένα σφίσιν ἱκανὸν ἐνοικήσα-

σθαι

θαι ἐυρήσεις, ἐπεὶ ὅτι Αἰγύπτῳ πολυανθρωπία ὅτι παλαιῶ ἦν· ἐς Λιβύην μέχρι στηλῶν τῶν Ἡρακλέους ἔχον· ἐνταῦθα τε ἢ ἐς ἐμὲ τῇ Φοινίκων φωνῇ χρώμενοι ὤκηνται). *Quando ad Mauros nos hiſtoria deduxit, congruens nos exponere unde orta gens in Africa ſedes fixerit. Quo tempore egreſſi Ægypto Hebræi jam prope Paleſtinæ fines venerant, mortuus ibi Moſes, vir ſapiens, dux itineris. Succeſſor imperii factus Jeſus Navæ filius intra Palæſtinam duxit popularium agmen; & virtute uſus ſupra humanum modum, terram occupavit, gentibuſque exciſis urbes ditionis ſuæ fecit, & invicti famam tulit. Maritima ora quæ a Sidone ad Ægypti limitem extenditur, nomen habet Phœnices. Rex unus* [Hebræis] *imperabat ut omnes qui res Phœnicias ſcripſere conſentiunt. In eo tractatu numeroſæ gentes erant, Gergeſæi, Jebuſæi, quoſque aliis nominibus Hebræorum annales memorant. Hi homines ut impares ſe venienti imperatori videre, derelicto patriæ ſolo ad finitimam primùm venere Ægyptum, ſed ibi capacem tantæ multitudinis locum non reperientes, erat enim Ægyptus ab antiquo fœcunda populis, in Africam profecti, multis conditis urbibus, omnem eam Herculis columnas uſque, obtinuerunt: ubi ad meam ætatem ſermone Phœnicio utentes habitant.* By the language and extreme poverty of the *Moors*, deſcribed alſo by *Procopius*,

pius, and by their being unacquainted with merchandiſe and ſea-affairs, you may know that they were *Canaanites* originally, and peopled *Afric* before the *Tyrian* merchants came thither. Theſe *Canaanites* coming from the Eaſt, pitched their tents in great numbers in the lower *Egypt*, in the Reign of *Timaus*, as [t] *Manetho* writes, and eaſily ſeized the country, and fortifying *Peluſium*, then called *Abaris*, they erected a Kingdom there, and Reigned long under their own Kings, *Salatis*, *Bæon*, *Apachnas*, *Apophis*, *Janias*, *Aſſis*, and others ſucceſſively: and in the mean time the upper part of *Egypt* called *Thebais*, and according to [u] *Herodotus*, *Ægyptus*, and in Scripture the land of *Pathros*, was under other Kings, Reigning perhaps at *Coptos*, and *Thebes*, and *This*, and *Syene*, and [x] *Pathros*, and *Elephantis*, and *Heracleopolis*, and *Meſir*, and other great cities, 'till they conquered one another, or were conquered by the *Ethiopians*: for cities grew great in thoſe days, by being the ſeats of Kingdoms: but at length one of theſe Kingdoms conquered the reſt, and made a laſting war upon the Shepherds, and in the Reign of its King *Miſphragmuthoſis*, and his ſon *Amoſis*, called alſo *Tethmoſis*, *Tuthmoſis*, and *Thomoſis*, drove them out of *Egypt*, and made them fly into *Afric* and *Syria*, and other places,

[t] Manetho apud Joſephum cont. Appion. l. 1. p. 1039.

[u] Herod. l. 2.

[x] Jerem. xliv. 1. Ezek. xxix. 14.

and united all *Egypt* into one Monarchy; and under their next Kings, *Ammon* and *Seſac*, enlarged it into a great Empire. This conquering people worſhipped not the Kings of the Shepherds whom they conquered and expelled, but [y] aboliſhed their religion of ſacrificing men, and after the manner of thoſe ages Deified their own Kings, who founded their new Dominion, beginning the hiſtory of their Empire with the Reign and great acts of their Gods and Heroes: whence their Gods *Ammon* and *Rhea*, or *Uranus* and *Titæa*; *Oſiris* and *Iſis*; *Orus* and *Bubaſte*; and their Secretary *Thoth*; and Generals *Hercules* and *Pan*; and Admiral *Japetus*, *Neptune*, or *Typhon*; were all of them *Thebans*, and flouriſhed after the expulſion of the Shepherds. *Homer* places *Thebes* in *Ethiopia*, and the *Ethiopians* reported that [z] the *Egyptians* were a colony drawn out of them by *Oſiris*, and that thence it came to paſs that moſt of the laws of *Egypt* were the ſame with thoſe of *Ethiopia*, and that the *Egyptians* learnt from the *Ethiopians* the cuſtom of Deifying their Kings.

When *Joſeph* entertained his brethren in *Egypt*, they did eat at a table by themſelves, and he did eat at another table by himſelf; and the *Egyptians* who did eat with him were at another table, *becauſe the* Egyptians *might*

[y] Manetho apud Porphyrium περὶ ἀποχῆς l. 1. ſect. 55. Et Euſeb. Prep. l. 4. c. 16. p. 155.

[z] Diodor. l. 3. p. 101.

not eat bread with the Hebrews; *for that was an abomination to the* Egyptians, *Gen.* xliii. 32. Theſe *Egyptians* who did eat with *Joſeph* were of the Court of *Pharaoh*; and therefore *Pharaoh* and his Court were at this time not Shepherds but genuine *Egyptians*; and theſe *Egyptians* abominated eating bread with the *Hebrews*, at one and the ſame table: and of theſe *Egyptians* and their fellow-ſubjects, it is ſaid a little after, that *every Shepherd is an abomination to the* Egyptians: *Egypt* at this time was therefore under the government of the genuine *Egyptians*, and not under that of the Shepherds.

After the deſcent of *Jacob* and his ſons into *Egypt*, *Joſeph* lived 70 years, and ſo long continued in favour with the Kings of *Egypt*: and 64 years after his death *Moſes* was born: and between the death of *Joſeph* and the birth of *Moſes*, *there aroſe up a new King over* Egypt, *which knew not* Joſeph, *Exod.* i. 8. But this King of *Egypt* was not one of the Shepherds; for he is called *Pharaoh*, *Exod.* i. 11, 22: and *Moſes* told his ſucceſſor, that if the people of *Iſrael* ſhould ſacrifice in the land of *Egypt*, *they ſhould ſacrifice the abomination of the* Egyptians *before their eyes, and the* Egyptians *would ſtone them*, *Exod.* viii. 26. that is, they ſhould

ſacrifice ſheep or oxen, contrary to the religion of *Egypt*. The Shepherds therefore did not Reign over *Egypt* while *Iſrael* was there, but either were driven out of *Egypt* before *Iſrael* went down thither, or did not enter into *Egypt* 'till after *Moſes* had brought *Iſrael* from thence: and the latter muſt be true, if they were driven out of *Egypt* a little before the building of the temple of *Solomon*, as *Manetho* affirms.

[a] Diodor. apud Photium in Biblioth.

Diodorus [a] ſaith in his 40th book, *that in* Egypt *there were formerly multitudes of ſtrangers of ſeveral nations, who uſed foreign rites and ceremonies in worſhipping the Gods, for which they were expelled* Egypt; *and under* Danaus, Cadmus, *and other skilful commanders, after great hardſhips, came into* Greece, *and other places; but the greateſt part of them came into* Judæa, *not far from* Egypt, *a country then uninhabited and deſert, being conducted thither by one* Moſes, *a wiſe and valiant man, who after he had poſſeſt himſelf of the country, among other things built* Jeruſalem, *and the Temple*. *Diodorus* here miſtakes the original of the *Iſraelites*, as *Manetho* had done before, confounding their flight into the wilderneſs under the conduct of *Moſes*, with the flight of the Shepherds from *Miſphragmuthoſis*, and his ſon *Amoſis*, into *Phœnicia* and *Afric*; and not knowing

ing that *Judæa* was inhabited by *Canaanites*, before the *Iſraelites* under *Moſes* came thither: but however, he lets us know that the Shepherds were expelled *Egypt* by *Amoſis*, a little before the building of *Jeruſalem* and the Temple, and that after ſeveral hardſhips ſeveral of them came into *Greece*, and other places, under the conduct of *Cadmus*, and other Captains, but the moſt of them ſettled in *Phœnicia* next *Egypt*. We may reckon therefore that the expulſion of the Shepherds by the Kings of *Thebais*, was the occaſion that the *Philiſtims* were ſo numerous in the days of *Saul*; and that ſo many men came in thoſe times with colonies out of *Egypt* and *Phœnicia* into *Greece*; as *Lelex*, *Inachus*, *Pelaſgus*, *Æzeus*, *Cecrops*, *Ægialeus*, *Cadmus*, *Phœnix*, *Membliarius*, *Alymnus*, *Abas*, *Erechtheus*, *Peteos*, *Phorbas*, in the days of *Eli*, *Samuel*, *Saul* and *David*: ſome of them fled in the days of *Eli*, from *Miſphragmuthoſis*, who conquered part of the lower *Egypt*; others retired from his ſucceſſor *Amoſis* into *Phœnicia*, and *Arabia Petræa*, and there mixed with the old inhabitants; who not long after being conquered by *David*, fled from him and the *Philiſtims* by ſea, under the conduct of *Cadmus* and other Captains, into *Aſia Minor*, *Greece*, and *Libya*, to ſeek new ſeats, and there built

built towns, erected Kingdoms, and ſet on foot the worſhip of the dead: and ſome of thoſe who remained in *Judæa* might aſſiſt *David* and *Solomon*, in building *Jeruſalem* and the Temple. Among the foreign rites uſed by the ſtrangers in *Egypt*, in worſhipping the Gods, was the ſacrificing of men; for *Amoſis* aboliſhed that cuſtom at *Heliopolis*: and therefore thoſe ſtrangers were *Canaanites*, ſuch as fled from *Joſhua*; for the *Canaanites* gave their ſeed, that is, their children, to *Moloch*, *and burnt their ſons and their daughters in the fire to their Gods*, *Deut.* xii. 31. *Manetho* calls them *Phœnician* ſtrangers.

After *Amoſis* had expelled the Shepherds, and extended his dominion over all *Egypt*, his ſon and ſucceſſor *Ammenemes* or *Ammon*, by much greater conqueſts laid the foundation of the *Egyptian* Empire: for by the aſſiſtance of his young ſon *Seſoſtris*, whom he brought up to hunting and other laborious exerciſes, he conquered *Arabia*, *Troglodytica*, and *Libya*: and from him all *Libya* was anciently called *Ammonia*: and after his death, in the temples erected to him at *Thebes*, and in *Ammonia* and at *Meroe* in *Ethiopia*, they ſet up Oracles to him, and made the people worſhip him as the God that acted in them: and theſe are the oldeſt

oldeſt Oracles mentioned in hiſtory; the *Greeks* therein imitating the *Egyptians*: for the [b] Oracle at *Dodona* was the oldeſt in *Greece*, and was ſet up by an *Egyptian* woman, after the example of the Oracle of *Jupiter Ammon* at *Thebes*.

[b] Herod. l. 2.

In the days of *Ammon* a body of the *Edomites* fled from *David* into *Egypt*, with their young King *Hadad*, as above; and carried thither their skill in navigation: and this ſeems to have given occaſion to the *Egyptians* to build a fleet on the *Red Sea* near *Coptos*, and might ingratiate *Hadad* with *Pharaoh*: for the *Midianites* and *Iſhmaelites*, who bordered upon the *Red Sea*, near *Mount Horeb* on the ſouth-ſide of *Edom*, were merchants from the days of *Jacob* the Patriarch, *Gen.* xxxvii. 28, 36. and by their merchandiſe the *Midianites* abounded with gold in the days of *Moſes*, *Numb.* xxxi. 50, 51, 52. and in the days of the Judges of *Iſrael*, *becauſe they were* Iſhmaelites, *Judg.* viii. 24. The *Iſhmaelites* therefore in thoſe days grew rich by merchandiſe; they carried their merchandiſe on camels through *Petra* to *Rhinocolura*, and thence to *Egypt*: and this trafic at length came into the hands of *David*, by his conquering the *Edomites*, and gaining the ports of the *Red Sea* called *Eloth* and *Ezion-Geber*, as may be

be underſtood by the 3000 talents of gold of *Ophir*, which *David* gave to the Temple, 1 *Chron.* xxix. 4. The *Egyptians* having the art of making linen-cloth, they began about this time to build long Ships with ſails, in their port on thoſe Seas near *Coptos*, and having learnt the skill of the *Edomites*, they began now to obſerve the poſitions of the Stars, and the length of the Solar Year, for enabling them to know the poſition of the Stars at any time, and to ſail by them at all times, without ſight of the ſhoar: and this gave a beginning to Aſtronomy and Navigation: for hitherto they had gone only by the ſhoar with oars, in round veſſels of burden, firſt invented on that ſhallow ſea by the poſterity of *Abraham*; and in paſſing from iſland to iſland guided themſelves by the ſight of the iſlands in the day time, or by the ſight of ſome of the Stars in the night. Their old year was the Luniſolar year, derived from *Noah* to all his poſterity, 'till thoſe days, and conſiſted of twelve months, each of thirty days, according to their calendar: and to the end of this calendar-year they now added five days, and thereby made up the Solar year of twelve months and five days, or 365 days.

The ancient *Egyptians* feigned [c] that *Rhea* lay ſecretly with *Saturn*, and *Sol* prayed that ſhe

[c] Plutarch. de Iſide. p. 355. Diodor. l. 1. p. 9.

ſhe might bring forth neither in any month, nor in the year; and that *Mercury* playing at dice with *Luna*, overcame, and took from the Lunar year the 72d part of every day, and thereof compoſed five days, and added them to the year of 360 days, that ſhe might bring forth in them; and that the *Egyptians* celebrated thoſe days as the birth-days of *Rhea*'s five children, *Oſiris*, *Orus* ſenior, *Typhon*, *Iſis*, and *Nephthe* the wife of *Typhon*: and therefore, according to the opinion of the ancient *Egyptians*, the five days were added to the Luniſolar calendar-year, in the Reign of *Saturn* and *Rhea*, the parents of *Oſiris*, *Iſis*, and *Typhon*; that is, in the Reign of *Ammon* and *Titæa*, the parents of the *Titans*; or in the latter half of the Reign of *David*, when thoſe *Titans* were born, and by conſequence ſoon after the flight of the *Edomites* from *David* into *Egypt*: but the Solſtices not being yet ſettled, the beginning of this new year might not be fixed to the Vernal Equinox before the Reign of *Amenophis* the ſucceſſor of *Orus* junior, the ſon of *Oſiris* and *Iſis*.

When the *Edomites* fled from *David* with their young King *Hadad* into *Egypt*, it is probable that they carried thither alſo the uſe of letters: for letters were then in uſe among the poſterity of *Abraham* in *Arabia Petræa*, and

upon the borders of the *Red Sea*, the Law being written there by *Moſes* in a book, and in tables of ſtone, long before: for *Moſes* marrying the daughter of the prince of *Midian*, and dwelling with him forty years, learnt them among the *Midianites*: and *Job*, who lived [d] among their neighbours the *Edomites*, mentions the writing down of words, as there in uſe in his days, *Job.* xix. 23, 24. and there is no inſtance of letters for writing down ſounds, being in uſe before the days of *David*, in any other nation beſides the poſterity of *Abraham*. The *Egyptians* aſcribed this invention to *Thoth*, the ſecretary of *Oſiris*; and therefore Letters began to be in uſe in *Egypt* in the days of *Thoth*, that is, a little after the flight of the *Edomites* from *David*, or about the time that *Cadmus* brought them into *Europe*.

[d] Auguſtin. de Civ. Dei. l. 18. c. 47.

Helladius [e] tells us, that a man called *Oes*, who appeared in the *Red Sea* with the tail of a fiſh, ſo they painted a ſea-man, taught Aſtronomy and Letters: and *Hyginus*, [f] that *Euhadnes*, who came out of the Sea in *Chaldæa*, taught the *Chaldæans* Aſtrology the firſt of any man; he means Aſtronomy: and *Alexander Polyhiſtor* [g] tells us from *Beroſus*, that *Oannes* taught the *Chaldæans* Letters, Mathematicks, Arts, Agriculture, Cohabitation in Cities, and the Conſtruc-

[e] Apud Photium, c. 279.

[f] Fab. 274.

[g] Apud Euſeb. Chron.

tion

tion of Temples; and that ſeveral ſuch men came thither ſucceſſively. *Oes*, *Euhadnes*, and *Oannes*, ſeem to be the ſame name a little varied by corruption; and this name ſeems to have been given in common to ſeveral ſea-men, who came thither from time to time, and by conſequence were merchants, and frequented thoſe ſeas with their merchandiſe, or elſe fled from their enemies: ſo that Letters, Aſtronomy, Architecture and Agriculture, came into *Chaldæa* by ſea, and were carried thither by ſea-men, who frequented the *Perſian Gulph*, and came thither from time to time, after all thoſe things were practiſed in other countries whence they came, and by conſequence in the days of *Ammon* and *Seſac*, *David* and *Solomon*, and their ſucceſſors, or not long before. The *Chaldæans* indeed made *Oannes* older than the flood of *Xiſuthrus*, but the *Egyptians* made *Oſiris* as old, and I make them contemporary.

The *Red Sea* had its name not from its colour, but from *Edom* and *Erythra*, the names of *Eſau*, which ſignify that colour: and ſome [h] tell us, that King *Erythra*, meaning *Eſau*, invented the veſſels, *rates*, in which they navigated that Sea, and was buried in an iſland thereof near the *Perſian Gulph*: whence it follows, that the *Edomites* navigated that Sea from

[h] Plin. l. 6. c. 23, 28. & l. 7. c. 56.

the days of *Eſau*; and there is no need that the oldeſt *Oannes* ſhould be older. There were boats upon rivers before, ſuch as were the boats which carried the Patriarchs over *Euphrates* and *Jordan*, and the firſt nations over many other rivers, for peopling the earth, ſeeking new ſeats, and invading one another's territorites: and after the example of ſuch veſſels, *Iſhmael* and *Midian* the ſons of *Abraham*, and *Eſau* his grandſon, might build larger veſſels to go to the iſlands upon the *Red Sea*, in ſearching for new ſeats, and by degrees learn to navigate that ſea, as far as to the *Perſian Gulph*: for ſhips were as old, even upon the *Mediterranean*, as the days of *Jacob*, *Gen.* xlix. 13. *Judg.* v. 17. but it is probable that the merchants of that ſea were not forward to diſcover their Arts and Sciences, upon which their trade depended: it ſeems therefore that Letters and Aſtronomy, and the trade of Carpenters, were invented by the merchants of the *Red Sea*, for writing down their merchandiſe, and keeping their accounts, and guiding their ſhips in the night by the Stars, and building ſhips; and that they were propagated from *Arabia Petræa* into *Egypt*, *Chaldæa*, *Syria*, *Aſia minor*, and *Europe*, much about one and the ſame time; the time in which *David* conquered and diſperſed thoſe merchants: for

for we hear nothing of Letters before the days of *David*, except among the poſterity of *Abraham*; nothing of Aſtronomy, before the *Egyptians* under *Ammon* and *Seſac* applied themſelves to that ſtudy, except the Conſtellations mentioned by *Job*, who lived in *Arabia Petræa* among the merchants; nothing of the trade of Carpenters, or good Architecture, before *Solomon* ſent to *Hiram* King of *Tyre*, to ſupply him with ſuch Artificers, ſaying that *there were none in* Iſrael *who could skill to hew timber like the* Zidonians.

Diodorus [i] tells us, *that the* Egyptians *ſent many colonies out of* Egypt *into other countries*; *and that* Belus, *the ſon of* Neptune *and* Libya, *carried colonies thence into* Babylonia, *and ſeating himſelf on* Euphrates, *inſtituted prieſts free from taxes and publick expences, after the manner of* Egypt, *who were called* Chaldæans, *and who after the manner of* Egypt, *might obſerve the Stars*: and *Pauſanias* [k] tells us, *that the* Belus *of the* Babylonians *had his name from* Belus *an* Egyptian, *the ſon of* Libya: and *Apollodorus*; [l] *that* Belus *the ſon of* Neptune *and* Libya, *and King of* Egypt, *was the father of* Ægyptus *and* Danaus, that is, *Ammon*: he tells us alſo, *that* Buſiris *the ſon of* Neptune *and* Liſianaſſa [Libyanaſſa] *the daughter of* Epaphus, *was*

[i] Diodor. l. 1. p. 17.

[k] Pauſan. l. 4. c. 23.

[l] Apollodor. l. 2. c. 1.

was King of Egypt; and *Euſebius* calls this King, Buſiris *the ſon of* Neptune, *and of* Libya *the daughter of* Epaphus. By theſe things the later *Egyptians* ſeem to have made two *Belus's*, the one the father of *Oſiris*, *Iſis*, and *Neptune*, the other the ſon of *Neptune*, and father of *Ægyptus* and *Danaus*: and hence came the opinion of the people of *Naxus*, that there were two *Minos's* and two *Ariadnes*, the one two Generations older than the other; which we have confuted. The father of *Ægyptus* and *Danaus* was the father of *Oſiris*, *Iſis*, and *Typhon*; and *Typhon* was not the grandfather of *Neptune*, but *Neptune* himſelf.

Seſoſtris being brought up to hard labour by his father *Ammon*, warred firſt under his father, being the Hero or *Hercules* of the *Egyptians* during his father's Reign, and afterward their King: under his father, whilſt he was very young, he invaded and conquered *Troglodytica*, and thereby ſecured the harbour of the *Red Sea*, near *Coptos* in *Egypt*; and then he invaded *Ethiopia*, and carried on his conqueſt ſouthward, as far as to the region bearing cinnamon: and his father by the aſſiſtance of the *Edomites* having built a fleet on the *Red Sea*, he put to ſea, and coaſted *Arabia Fælix*, going to the *Perſian Gulph* and beyond, and in thoſe countries ſet

up Columns with inſcriptions denoting his conqueſts; and particularly he ſet up a Pillar at *Dira*, a promontory in the ſtraits of the *Red Sea*, next *Ethiopia*, and two Pillars in *India*, on the mountains near the mouth of the river *Ganges*; ſo [m] *Dionyſius*:

[m] Dionyſ. in Perie. v. 623.

Ἔνθά τε νὺ ϛῆλαι, Θηβαιγενέος Διονύσου
Ἕϛᾶσιν πυμάτοιο παρὰ ῥόον Ὠκεανοῖο,
Ἰνδῶν ὑϛατίοισιν ἐν ὄρεσιν· ἔνθά τε Γάγγης
Λευκὸν ὕδωρ Νυϛαῖον ἐπὶ πλαταμῶνα κυλίνδει.

Ubi etiamnum columnæ Thebis geniti Bacchi
Stant extremi juxta fluxum Oceani
Indorum ultimis in montibus: ubi & Ganges
Claram aquam Nyſſæam ad planitiem devolvit.

After theſe things he invaded *Libya*, and fought the *Africans* with clubs, and thence is painted with a club in his hand: ſo [n] *Hyginus*; *Afri & Ægyptii primum fuſtibus dimicaverunt, poſtea Belus Neptuni filius gladio belligeratus eſt, unde bellum dictum eſt*: and after the conqueſt of *Libya*, by which *Egypt* was furniſhed with horſes, and furniſhed *Solomon* and his friends; he prepared a fleet on the *Mediterranean*, and went on weſtward upon the coaſt of *Afric*, to ſearch thoſe countries, as far as to the Ocean and iſland *Erythra* or *Gades* in *Spain*; as *Macro-*

[n] Fab. 275.

bius

[o] Saturnal. l. 5. c. 21. *bius* [o] informs us from *Panyaſis* and *Pherecydes*: and there he conquered *Geryon*, and at the mouth of the *Straits* ſet up the famous Pillars.

[p] Lucan. l. 10. [p] *Venit ad occaſum mundique extrema Seſoſtris.*

Then he returned through *Spain* and the ſouthern coaſts of *France* and *Italy*, with the cattel of *Geryon*, his fleet attending him by ſea, and left in *Sicily* the *Sicani*, a people which he had brought from *Spain*: and after his father's death he built Temples to him in his conqueſts; whence it came to paſs, that *Jupiter Ammon* was worſhipped in *Ammonia*, and *Ethiopia*, and *Arabia*, [q] Lucan. l. 9. and as far as *India*, according to the [q] Poet:

Quamvis Æthiopum populis, Arabumque beatis
Gentibus, atque Indis unus ſit Jupiter Ammon.

The *Arabians* worſhipped only two Gods, *Cœlus*, otherwiſe called *Ouranus*, or *Jupiter Uranius*, and *Bacchus*; and theſe were *Jupiter Ammon* and *Seſac*, as above: and ſo alſo the peo- [r] Herod. l. 1. ple of *Meroe* above *Egypt* [r] worſhipped no other Gods but *Jupiter* and *Bacchus*, and had an Oracle of *Jupiter*; and theſe two Gods were *Jupiter Ammon* and *Oſiris*, according to the language of *Egypt*.

At length *Seſoſtris*, in the fifth year of *Reboboam*, came out of *Egypt* with a great army of

of *Libyans*, *Troglodytes* and *Ethiopians*, and ſpoiled the Temple, and reduced *Judæa* into ſervitude, and went on conquering, firſt eaſtward toward *India*, which he invaded, and then weſtward as far as *Thrace*: for *God had given him the kingdoms of the countries*, 2 *Chron.* xii. 2, 3, 8. In [r] this Expedition he ſpent nine years, ſetting up pillars with inſcriptions in all his conqueſts, ſome of which remained in *Syria* 'till the days of *Herodotus*. He was accompanied with his ſon *Orus*, or *Apollo*, and with ſome ſinging-women, called *the Muſes*, one of which, called *Calliope*, was the mother of *Orpheus* an *Argonaut*: and the two tops of the mountain *Parnaſſus*, which were very high, were dedicated [t] the one to this *Bacchus*, and the other to his ſon *Apollo*: whence *Lucan*; [u]

Parnaſſus gemino petit æthera colle,
Mons Phœbo, Bromioque ſacer.

[r] Diodor. l. 1. p. 35. Herod. l. 2. c. 102, 103, 106.

[t] Pauſan. l. 10. Suidas in Παρνάσιοι.

[u] Lucan l. 5.

In the fourteenth year of *Rehoboam* he returned back into *Egypt*, leaving *Æetes* in *Colchis*, and his nephew *Prometheus* at mount *Caucaſus*, with part of his army, to defend his conqueſts from the *Scythians*. *Apollonius* [x] *Rhodius* and his ſcholiaſt tell us, that *Seſonchoſis* King of all *Egypt*, that is *Seſac*, invading all *Aſia*, and a great part of *Europe*, peopled many cities

[x] Argonaut. l. 4. v. 272.

which he took; and that *Æa*, the Metropolis of *Colchis*, *remained ſtable ever ſince his days with the poſterity of thoſe* Egyptians *which he placed there, and that they preſerved pillars or tables in which all the journies and the bounds of ſea and land were deſcribed, for the uſe of them that were to go any whither*: theſe tables therefore gave a beginning to Geography.

[y] Herod. l. 2. c. 109.

Seſoſtris upon his returning home [y] divided *Egypt* by meaſure amongſt the *Egyptians*; and this gave a beginning to Surveying and Geometry: and [z] *Jamblicus* derives this diviſion of *Egypt*, and beginning of Geometry, from the Age of the Gods of *Egypt*. *Seſoſtris* alſo [a] divided *Egypt* into 36 *Nomes* or Counties, and dug a canal from the *Nile* to the head city of every *Nome*, and with the earth dug out of it, he cauſed the ground of the city to be raiſed higher, and built a Temple in every city for the worſhip of the *Nome*, and in the Temples ſet up Oracles, ſome of which remained 'till the days of *Herodotus*: and by this means the *Egyptians* of every *Nome* were induced to worſhip the great men of the Kingdom, to whom the *Nome*, the City, and the Temple or Sepulchre of the God, was dedicated: for every Temple had its proper God, and modes of worſhip, and annual feſtivals, at which the

[z] In vita Pythag. c. 29.

[a] Diodor. l. 1. p. 36.

Council and People of the *Nome* met at certain times to ſacrifice, and regulate the affairs of the *Nome*, and adminiſter juſtice, and buy and ſell; but *Seſac* and his Queen, by the names of *Oſiris* and *Iſis*, were worſhipped in all *Egypt*: and becauſe *Seſac*, to render the *Nile* more uſeful, dug channels from it to all the capital cities of *Egypt*; that river was conſecrated to him, and he was called by its names, *Ægyptus*, *Siris*, *Nilus*. *Dionyſius* [b] tells us, that the *Nile* was called *Siris* by the *Ethiopians*, and *Nilus* by the people of *Siene*. From the word *Nahal*, which ſignifies a torrent, that river was called *Nilus*; and *Diodorus* [c] tells us, that *Nilus* was that King who cut *Egypt* into canals, to make the river uſeful: in Scripture the river is called *Schichor*, or *Sihor*, and thence the *Greeks* formed the words *Siris*, *Sirius*, *Ser-Apis*, *O-Siris*; but *Plutarch* [d] tells us, that the ſyllable *O*, put before the word *Siris* by the *Greeks*, made it ſcarce intelligible to the *Egyptians*.

[b] Dionyſ. de ſitu Orbis.

[c] Diodor. l. 1. p. 39.

[d] Plutarch. de Iſide & Oſiride.

I have now told you the original of the *Nomes* of *Egypt*, and of the Religions and Temples of the *Nomes*, and of the Cities built there by the Gods, and called by their names: whence *Diodorus* [e] tells us, that *of all the Provinces of the World, there were in* Egypt *only many cities built by the ancient Gods, as by* Jupi-

[e] Diodor. l. 1. p. 8.

ter, Sol, Hermes, Apollo, Pan, Eilithyia, *and many others:* and *Lucian* [f] an *Aſſyrian*, who had travelled into *Phœnicia* and *Egypt*, tells us, that *the Temples of* Egypt *were very old, thoſe in* Phœnicia *built by* Cinyras *as old, and thoſe in* Aſſyria *almoſt as old as the former, but not altogether ſo old:* which ſhews that the Monarchy of *Aſſyria* roſe up after the Monarchy of *Egypt*, as is repreſented in Scripture; and that the Temples of *Egypt* then ſtanding, were thoſe built by *Seſoſtris*, about the ſame time that the Temples of *Phœnicia* and *Cyprus* were built by *Cinyras*, *Benhadad*, and *Hiram*. This was not the firſt original of Idolatry, but only the erecting of much more ſumptuous Temples than formerly to the founders of new Kingdoms: for Temples at firſt were very ſmall;

[f] Lucian. de Dea Syria.

Jupiter anguſta vix totus ſtabat in æde.
Ovid. Faſt. l. 1.

Altars were at firſt erected without Temples, and this cuſtom continued in *Perſia* 'till after the days of *Herodotus*: in *Phœnicia* they had Altars with little houſes for eating the ſacrifices much earlier, and theſe they called High Places: ſuch was the High Place where *Samuel* entertained *Saul*; ſuch was the Houſe of *Dagon* at *Aſhdod*, into which the *Philiſtims* brought the Ark; and the

the Houſe of *Baal*, in which *Jehu* ſlew the Prophets of *Baal*; and ſuch were the High Places of the *Canaanites* which *Moſes* commanded *Iſrael* to deſtroy: he [g] commanded *Iſrael* to deſtroy the Altars, Images, High Places, and Groves of the *Canaanites*, but made no mention of their Temples, as he would have done had there been any in thoſe days. I meet with no mention of ſumptuous Temples before the days of *Solomon*: new Kingdoms begun then to build Sepulchres to their Founders in the form of ſumptuous Temples; and ſuch Temples *Hiram* built in *Tyre*, *Seſac* in all *Egypt*, and *Benhadad* in *Damaſcus*.

[g] Exod. xxxiv. 13. Num. xxxiii. 52. Deut. vii. 5. & xii. 3.

For when *David* [h] ſmote *Hadad-Ezer* King of *Zobah*, and ſlew the *Syrians* of *Damaſcus* who came to aſſiſt him, *Rezon the ſon of* Eliadah *fled from his lord* Hadad-Ezer, *and gathered men unto him and became Captain over a band, and Reigned in* Damaſcus, *over* Syria: he is called *Hezion*, 1 *King*. xv. 18. and his ſucceſſors mentioned in hiſtory were *Tabrimon*, *Hadad* or *Benhadad*, *Benhadad* II. *Hazael*, *Benhadad* III. ** and *Rezin* the ſon of *Tabeah*. *Syria* became ſubject to *Egypt* in the days of *Tabrimon*, and recovered her liberty under *Benhadad* I; and in the days of *Benhadad* III, until the reign of the laſt *Rezin*, they became ſubject to *Iſrael*:

[h] 2 Sam. viii. 10. & 1 King. xi. 23.

and in the ninth year of *Hoſhea* King of *Judah*, *Tiglath-pileſer* King of *Aſſyria* captivated the *Syrians*, and put an end to their Kingdom: now *Joſephus* [i] tells us, that *the* Syrians *'till his days worſhipped both* Adar, that is *Hadad* or *Benhadad*, *and his ſucceſſor* Hazael *as Gods, for their benefactions, and for building Temples by which they adorned the city of* Damaſcus: *for*, ſaith he, *they daily celebrate ſolemnities in honour of theſe Kings, and boaſt their antiquity, not knowing that they are novel, and lived not above eleven hundred years ago.* It ſeems theſe Kings built ſumptuous Sepulchres for themſelves, and were worſhipped therein. *Juſtin* [k] calls the firſt of theſe two Kings *Damaſcus*, ſaying that *the city had its name from him, and that the* Syrians *in honour of him worſhipped his wife* Arathes *as a Goddeſs, uſing her Sepulchre for a Temple.*

[i] Antiq. l. 9. c. 2.

[k] Juſtin. l. 36.

Another inſtance we have in the Kingdom of *Byblus*. In the [l] Reign of *Minos* King of *Crete*, when *Rhadamanthus* the brother of *Minos* carried colonies from *Crete* to the *Greek* iſlands, and gave the iſlands to his captains, he gave *Lemnos* to *Thoas*, or *Theias*, or *Thoantes*, the father of *Hypſipyle*, a *Cretan* worker in metals, and by conſequence a diſciple of the *Idæi Dactyli*, and perhaps a *Phœnician*: for the *Idæi Dactyli*, and *Telchines*, and *Corybantes* brought their Arts and Sciences

[l] Diodor. l. 5. p. 238.

Sciences from *Phœnicia*: and [m] *Suidas* ſaith, that he was deſcended from *Pharnaces* King of *Cyprus*; *Apollodorus*, [n] that he was the ſon of *Sandochus* a *Syrian*; and *Apollonius Rhodius*, [o] that Hypſipyle *gave* Jaſon *the purple cloak which the* Graces *made for* Bacchus, *who gave it to his ſon* Thoas, the father of *Hypſipyle*, and King of *Lemnos*: *Thoas* married [p] *Calycopis*, the mother of *Æneas*, and daughter of *Otreus* King of *Phrygia*, and for his skill on the harp was called *Cinyras*, and was ſaid to be exceedingly beloved by *Apollo* or *Orus*: the great *Bacchus* loved his wife, and being caught in bed with her in *Phrygia* appeaſed him with wine, and compoſed the matter by making him King of *Byblus* and *Cyprus*; and then came over the *Helleſpont* with his army, and conquered *Thrace*: and to theſe things the poets allude, in feigning that *Vulcan* fell from heaven into *Lemnos*, and that *Bacchus* [q] appeaſed him with wine, and reduced him back into heaven: he fell from the heaven of the *Cretan* Gods, when he went from *Crete* to *Lemnos* to work in metals, and was reduced back into heaven when *Bacchus* made him King of *Cyprus* and *Byblus*: he Reigned there 'till a very great age, living to the times of the *Trojan* war, and becoming exceeding rich: and after the death of his wife *Calyco-*

[m] Suidas in Σαρδανάπαλος.
[n] Apollod. l. 3.
[o] Argonaut. l. 4. v. 424. & l. 1. v. 621.
[p] Homer Odyſſ. Θ. v. 268. 292. & Hymn. 1. & 2. in Venerem. & Heſiod. Theogon. v. 192.
[q] Pauſan. l. 1. c. 20.

Calycopis, [r] he built Temples to her at *Paphos*, and *Amathus*, in *Cyprus*; and at *Byblus* in *Syria*; and inſtituted Prieſts to her with Sacred Rites and luſtful *Orgia*; whence ſhe became the *Dea Cypria*, and the *Dea Syria*: and from Temples erected to her in theſe and other places, ſhe was alſo called *Paphia*, *Amathuſia*, *Byblia*, *Cytherea*, *Salaminia*, *Cnidia*, *Erycina*, *Idalia*. *Fama tradit a Cinyra ſacratum vetuſtiſſimum Paphiæ Veneris templum, Deamque ipſam conceptam mari huc appulſam: Tacit. Hiſt.* l. 2. c. 3. From her ſailing from *Phrygia* to the iſland *Cythera*, and from thence to be Queen of *Cyprus*, ſhe was ſaid by the *Cyprians*, to be born of the froth of the ſea, and was painted ſailing upon a ſhell. *Cinyras* Deified alſo his ſon *Gingris*, by the name of *Adonis*; and for aſſiſting the *Egyptians* with armour, it is probable that he himſelf was Deified by his friends the *Egyptians*, by the name of *Baal-Canaan*, or *Vulcan*: for *Vulcan* was celebrated principally by the *Egyptians*, and was a King according to *Homer*, and Reigned in *Lemnos*; and *Cinyras* was an inventor of arts, [s] and found out copper in *Cyprus*, and the ſmiths hammer, and anvil, and tongs, and laver; and imployed workmen in making armour, and other things of braſs and iron, and was the only King celebrated in hiſtory for working

[r] Clem. Al. Admon. ad Gent. p. 10. Apollodor. l. 3. c. 13. Pindar. Pyth. Ode 2. Heſych. in Κινυράδαι. Steph. in Ἀμαθοῦς. Strabo. l. 16. p. 755.

[s] Clem. Al. Admon. ad Gent. p. 21. Plin. l. 7. c. 56.

working in metals, and was King of *Lemnos*, and the husband of *Venus*; all which are the characters of *Vulcan*: and the *Egyptians* about the time of the death of *Cinyras*, *viz.* in the Reign of their King *Amenophis*, built a very ſumptuous Temple at *Memphis* to *Vulcan*, and near it a ſmaller Temple to *Venus Hoſpita*; not an *Egyptian* woman but a foreigner, not *Helena* but *Vulcan's Venus*: for [t] *Herodotus* tells us, that the region round about this Temple was inhabited by *Tyrian Phœnicians*, and that [u] *Cambyſes* going into this Temple at *Memphis*, very much derided the ſtatue of *Vulcan* for its littleneſs; *For*, ſaith he, *this ſtatue is moſt like thoſe Gods which the* Phœnicians *call* Patæci, *and carry about in the fore-part of their Ships in the form of Pygmies*: and [x] *Bochart* ſaith of this *Venus Hoſpita*, *Phœniciam Venerem in Ægypto pro peregrina habitam.*

[t] Herod. l. 2.

[u] Herod. l. 3. c. 37.

[x] Bochart. Canaan. l. 1. c. 4.

As the *Egyptians*, *Phœnicians* and *Syrians* in thoſe days Deified their Kings and Princes, ſo upon their coming into *Aſia minor* and *Greece*, they taught thoſe nations to do the like, as hath been ſhewed above. In thoſe days the writing of the *Thebans* and *Ethiopians* was in hieroglyphicks; and this way of writing ſeems to have ſpread into the lower *Egypt* before the days of *Moſes*: for thence came the worſhip of their Gods in the various ſhapes of Birds, Beaſts, and

Fiſhes, forbidden in the ſecond commandment. Now this emblematical way of writing gave occaſion to the *Thebans* and *Ethiopians*, who in the days of *Samuel*, *David*, *Solomon*, and *Rehoboam* conquered *Egypt*, and the nations round about, and erected a great Empire, to repreſent and ſignify their conquering Kings and Princes, not by writing down their names, but by making various hieroglyphical figures; as by painting *Ammon* with Ram's horns, to ſignify the King who conquered *Libya*, a country abounding with ſheep; his father *Amoſis* with a Scithe, to ſignify that King who conquered the lower *Egypt*, a country abounding with corn; his ſon *Oſiris* by an Ox, becauſe he taught the conquered nations to plow with oxen; *Bacchus* with Bulls horns for the ſame reaſon, and with Grapes becauſe he taught the nations to plant vines, and upon a Tiger becauſe he ſubdued *India*; *Orus* the ſon of *Oſiris* with a Harp, to ſignify the Prince who was eminently skilled on that inſtrument; *Jupiter* upon an Eagle to ſignify the ſublimity of his dominion, and with a Thunderbolt to repreſent him a warrior; *Venus* in a Chariot drawn with two Doves, to repreſent her amorous and luſtful; *Neptune* with a Trident, to ſignify the commander of a fleet compoſed of three ſquadrons; *Ægeon*, a Giant,

with 50 heads, and an hundred hands, to ſignify *Neptune* with his men in a ſhip of fifty oars; *Thoth* with a Dog's head and wings at his cap and feet, and a *Caduceus* writhen about with two Serpents, to ſignify a man of craft, and an embaſſador who reconciled two contending nations; *Pan* with a Pipe and the legs of a Goat, to ſignify a man delighted in piping and dancing; and *Hercules* with Pillars and a Club, becauſe *Seſoſtris* ſet up pillars in all his conqueſts, and fought againſt the *Libyans* with clubs: this is that *Hercules* who, according to [y] *Eudoxus*, was ſlain by *Typhon*; and according to *Ptolomæus* [z] *Hephæſtion* was called *Nilus*, and who conquered *Geryon* with his three ſons in *Spain*, and ſet up the famous pillars at the mouth of the *Straits*: for *Diodorus* [a] mentioning three *Hercules*'s, the *Egyptian*, the *Tyrian*, and the ſon of *Alcmena*, ſaith that *the oldeſt flouriſhed among the* Egyptians, *and having conquered a great part of the world, ſet up the pillars in* Afric: and *Vaſæus*, [b] that *Oſiris*, called alſo *Dionyſius*, *came into* Spain *and conquered* Geryon, *and was the firſt who brought Idolatry into* Spain. *Strabo* [c] tells us, that the *Ethiopians* called *Megabars* fought with clubs: and ſome of the *Greeks* [d] did ſo 'till the times of the *Trojan* war. Now from this hieroglyphical way of writing it came

[y] Apud Athenæum l. 9. p. 392.
[z] Ptol. l. 2.
[a] Diod. l. 3. p. 145.
[b] Vaſ. Chron. Hiſp. c. 10.
[c] Strabo l. 16. p. 776.
[d] Homer.

to paſs, that upon the diviſion of *Egypt* into *Nomes* by *Seſoſtris*, the great men of the Kingdom to whom the *Nomes* were dedicated, were repreſented in their Sepulchers or Temples of the *Nomes*, by various hieroglyphicks; as by an *Ox*, a *Cat*, a *Dog*, a *Cebus*, a *Goat*, a *Lyon*, a *Scarabæus*, an *Ichneumon*, a *Crocodile*, an *Hippopotamus*, an *Oxyrinchus*, an *Ibis*, a *Crow*, a *Hawk*, a *Leek*, and were worſhipped by the *Nomes* in the ſhape of theſe creatures.

[e] Diodor. l. 3. p. 132. 133.

The [e] *Atlantides*, a people upon mount *Atlas* conquered by the *Egyptians* in the Reign of *Ammon*, related that *Uranus* was their firſt King, and reduced them from a ſavage courſe of life, and cauſed them to dwell in towns and cities, and lay up and uſe the fruits of the earth, and that he reigned over a great part of the world, and by his wife *Titæa* had eighteen children, among which were *Hyperion* and *Baſilea* the parents of *Helius* and *Selene*; that the brothers of *Hyperion* ſlew him, and drowned his ſon *Helius*, the *Phaeton* of the ancients, in the *Nile*, and divided his Kingdom amongſt themſelves; and the country bordering upon the Ocean fell to the lot of *Atlas*, from whom the people were called *Atlantides*. By *Uranus* or *Jupiter Uranius*, *Hyperion*, *Baſilea*, *Helius* and *Selene*, I underſtand *Jupiter Ammon*, *Oſiris*, *Iſis*, *Orus* and *Bubaſte*; and

and by the ſharing of the Kingdom of *Hyperion* amongſt his brothers the *Titans*, I underſtand the diviſion of the earth among the Gods mentioned in the Poem of *Solon*.

For *Solon* having travelled into *Egypt*, and converſed with the Prieſts of *Sais* about their antiquities, wrote a Poem of what he had learnt, but did not finiſh it; [f] and this Poem fell into the hands of *Plato*, who relates out of it, that at the mouth of the *Straits* near *Hercules*'s Pillars there was an Iſland called *Atlantis*, the people of which, nine thouſand years before the days of *Solon*, reigned over *Libya* as far as *Egypt*, and over *Europe* as far as the *Tyrrhene* ſea; and all this force collected into one body invaded *Egypt* and *Greece*, and whatever was contained within the Pillars of *Hercules*, but was reſiſted and ſtopt by the *Athenians* and other *Greeks*, and thereby the reſt of the nations not yet conquered were preſerved: he ſaith alſo that in thoſe days the Gods, having finiſhed their conqueſts, divided the whole earth amongſt themſelves, partly into larger, partly into ſmaller portions, and inſtituted Temples and Sacred Rites to themſelves; and that the Iſland *Atlantis* fell to the lot of *Neptune*, who made his eldeſt ſon *Atlas* King of the whole Iſland, a part of which was called *Gadir*; and that *in the*

[f] Plato in Timæo. & Critia.

hiſtory of the ſaid wars mention was made of Cecrops, Erechtheus, Erichthonius, *and others before* Theſeus, *and alſo of the women who warred with the men, and of the habit and ſtatue of* Minerva, *the ſtudy of war in thoſe days being common to men and women.* By all theſe circumſtances it is manifeſt that theſe Gods were the *Dii magni majorum gentium*, and lived between the age of *Cecrops* and *Theſeus*; and that the wars which *Seſoſtris* with his brother *Neptune* made upon the nations by land and ſea, and the reſiſtance he met with in *Greece*, and the following invaſion of *Egypt* by *Neptune*, are here deſcribed; and how the captains of *Seſoſtris* ſhared his conqueſts amongſt themſelves, as the captains of *Alexander* the great did his conqueſts long after, and inſtituting Temples and Prieſts and ſacred Rites to themſelves, cauſed the nations to worſhip them after death as Gods: and that the Iſland *Gadir* or *Gades*, with all *Libya*, fell to the lot of him who after death was Deified by the name of *Neptune*. The time therefore when theſe things were done is by *Solon* limited to the age of *Neptune*, the father of *Atlas*; for *Homer* tells us, that *Ulyſſes* preſently after the *Trojan* war found *Calypſo* the daughter of *Atlas* in the *Ogygian* Iſland, perhaps *Gadir*; and therefore it was but two Generations

rations before the *Trojan* war. This is that *Neptune*, who with *Apollo* or *Orus* fortified *Troy* with a wall, in the Reign of *Laomedon* the father of *Priamus*, and left many natural children in *Greece*, ſome of which were *Argonauts*, and others were contemporary to the *Argonauts*; and therefore he flouriſhed but one Generation before the *Argonautic* expedition, and by conſequence about 400 years before *Solon* went into *Egypt*: but the Prieſts of *Egypt* in thoſe 400 years had magnified the ſtories and antiquity of their Gods ſo exceedingly, as to make them nine thouſand years older than *Solon*, and the Iſland *Atlantis* bigger than all *Afric* and *Aſia* together, and full of people; and becauſe in the days of *Solon* this great Iſland did not appear, they pretended that it was ſunk into the ſea with all its people: thus great was the vanity of the Prieſts of *Egypt* in magnifying their antiquities.

The *Cretans* [g] affirmed that *Neptune was the firſt man who ſet out a fleet, having obtained this Præfecture of* his father *Saturn*; *whence poſterity reckoned things done in the ſea to be under his government, and mariners honoured him with ſacrifices*: the invention of tall Ships with ſails [h] is alſo aſcribed to him. He was firſt worſhipped in *Africa*, as *Herodotus* [i] affirms, and therefore Reigned

[g] Apud Diodor. l. 5. p. 233.

[h] Pamphus apud Pauſan. l. 7. c. 21.

[i] Herod. l. 2. c. 50.

Reigned over that province: for his eldeſt ſon *Atlas*, who ſucceeded him, was not only Lord of the Iſland *Atlantis*, but alſo Reigned over a great part of *Afric*, giving his name to the people called *Atlantii*, and to the mountain *Atlas*, and the *Atlantic Ocean*. The [j] outmoſt parts of the earth and promontories, and whatever bordered upon the ſea and was waſhed by it, the *Egyptians* called *Neptys*; and on the coaſts of *Marmorica* and *Cyrene*, *Bochart* and *Arius Montanus* place the *Naphthuhim*, a people ſprung from *Mizraim*, *Gen.* x. 13; and thence *Neptune* and his wife *Neptys* might have their names, the words *Neptune*, *Neptys*, and *Naphthuhim*, ſignifying the King, Queen, and people of the ſea-coaſts. The *Greeks* tell us that *Japetus* was the father of *Atlas*, and *Bochart* derives *Japetus* and *Neptune* from the ſame original: he and his ſon *Atlas* are celebrated in the ancient fables for making war upon the Gods of *Egypt*; as when *Lucian* [k] ſaith that *Corinth* being full of fables, tells the fight of *Sol* and *Neptune*, that is, of *Apollo* and *Python*, or *Orus* and *Typhon*; and where *Agatharcides* [l] relates how the Gods of *Egypt* fled from the Giants, 'till the *Titans* came in and ſaved them by putting *Neptune* to flight; and where *Hyginus* [m] tells the war between the Gods of *Ægypt*, and the *Titans* commanded by *Atlas*.

j Plutarch in Iſide.

k Lucian de Saltatione.

l Agathare. apud Photium.

m Hygin. Fab. 150.

The

The *Titans* are the poſterity of *Titæa*, ſome of whom under *Hercules* aſſiſted the Gods, others under *Neptune* and *Atlas* warred againſt them: *for which reaſon*, ſaith *Plutarch*, [n] *the Prieſts of* Egypt *abominated the ſea, and had* Neptune *in no honour*. By *Hercules*, I underſtand here the general of the forces of *Thebais* and *Ethiopia* whom the Gods or great men of *Egypt* called to their aſſiſtance, againſt the Giants or great men of *Libya*, who had ſlain *Oſiris* and invaded *Egypt*: for *Diodorus* [o] ſaith that *when* Oſiris *made his expedition over the world, he left his kinſman* Hercules *general of his forces over all his dominions, and* Antæus *governor of* Libya *and* Ethiopia. *Antæus* Reigned over all *Afric* to the *Atlantic Ocean*, and built *Tingis* or *Tangieres*: *Pindar* [p] tells us that he Reigned at *Iraſa* a town of *Libya*, where *Cyrene* was afterwards built: he invaded *Egypt* and *Thebais*; for he was beaten by *Hercules* and the *Egyptians* near *Antæa* or *Antæopolis*, a town of *Thebais*; and *Diodorus* [q] tells us that *this town had its name from* Antæus, *whom* Hercules *ſlew in the days of* Oſiris. *Hercules* overthrew him ſeveral times, and every time he grew ſtronger by recruits from *Libya*, his mother earth; but *Hercules* intercepted his recruits, and at length ſlew him. In theſe wars *Hercules* took the *Libyan* world from *Atlas*, and

[n] Plutarch. in Iſide.

[o] Diodor. l. 1. p. 10.

[p] Pindar. Pyth. Ode 9.

[q] Diodor. l. 1. p. 12.

made *Atlas* pay tribute out of his golden orchard, the Kingdom of *Afric*. *Antæus* and *Atlas* were both of them ſons of *Neptune*, both of them Reigned over all *Libya* and *Afric*, between *Mount Atlas* and the *Mediterranean* to the very Ocean; both of them invaded *Egypt*, and contended with *Hercules* in the wars of the Gods, and therefore they are but two names of one and the ſame man; and even the name *Atlas* in the oblique caſes ſeems to have been compounded of the name *Antæus*, and ſome other word, perhaps the word *Atal*, curſed, put before it: the invaſion of *Egypt* by *Antæus*, *Ovid* hath relation unto, where he makes *Hercules* ſay,

Sævoque alimenta parentis
Antæo eripui.

This war was at length compoſed by the intervention of *Mercury*, who in memory thereof was ſaid to reconcile two contending ſerpents, by caſting his Ambaſſador's rod between them: and thus much concerning the ancient ſtate of *Egypt*, *Libya*, and *Greece*, deſcribed by *Solon*.

The mythology of the *Cretans* differed in ſome things from that of *Egypt* and *Libya*: for in the *Cretan* mythology, *Cœlus* and *Terra*, or *Uranus* and *Titæa*, were the parents of *Saturn* and *Rhea*,

Rhea, and *Saturn* and *Rhea* were the parents of *Jupiter* and *Juno*; and *Hyperion*, *Japetus* and the *Titans* were one Generation older than *Jupiter*; and *Saturn* was expelled his Kingdom and caſtrated by his ſon *Jupiter*: which fable hath no place in the mythology of *Egypt*.

During the Reign of *Seſac*, *Jeroboam* being in ſubjection to *Egypt*, ſet up the Gods of *Egypt* in *Dan* and *Bethel*; and *Iſrael was without the true God, and without a teaching Prieſt and without law: and in thoſe times there was no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the countries; and nation was deſtroyed of nation, and city of city: for God did vex them with all adverſity.* 2 *Chron.* xv. 3, 5, 6. But in the fifth year of *Aſa* the land of *Judah* became quiet from war, and from thence had quiet ten years; and *Aſa* took away the altars of ſtrange Gods, and brake down the Images, and built the fenced cities of *Judah* with walls and towers and gates and bars, having reſt on every ſide, and got up an army of 580000 men, with which in the fifteenth year of his Reign he met *Zerah* the *Ethiopian*, who came out againſt him with an army of a thouſand thouſand *Ethiopians* and *Libyans*: the way of the *Libyans* was through *Egypt*, and therefore *Zerah* was

now Lord of *Egypt*: they fought at *Mareſhah* near *Gerar*, between *Egypt* and *Judæa*, and *Zerah* was beaten, ſo that he could not recover himſelf: and from all this I ſeem to gather that *Oſiris* was ſlain in the fifth year of *Aſa*, and thereupon *Egypt* fell into civil wars, being invaded by the *Libyans*, and defended by the *Ethiopians* for a time; and after ten years more being invaded by the *Ethiopians*, who ſlew *Orus* the ſon and ſucceſſor of *Oſiris*, drowning him in the *Nile*, and ſeized his Kingdom. By theſe civil wars of *Egypt*, the land of *Judah* had reſt ten years. *Oſiris* or *Seſoſtris* reigned long, *Manetho* ſaith 48 years; and by this reckoning he began to Reign about the 17th year of *Solomon*; and *Orus* his ſon was drowned in the 15th year of *Aſa*: for *Pliny* [1] tells us, *Ægyptiorum bellis attrita eſt Æthiopia, viciſſim imperitando ſerviendoque, clara & potens etiam uſque ad Trojana bella Memnone regnante.* *Ethiopia*, ſerved *Egypt* 'till the death of *Seſoſtris*, and no longer; for *Herodotus* [2] tells us that *he alone enjoyed the Empire of* Ethiopia: then the *Ethiopians* became free, and after ten years became Lords of *Egypt* and *Libya*, under *Zerah* and *Amenophis*.

[1] Plin. l. 6. c. 29.

[2] Herod. l. 2. c. 110.

When *Aſa* by his victory over *Zerah* became ſafe from *Egypt*, he aſſembled all the people, and they offered ſacrifices out of the ſpoils, and entered

entered into a covenant upon oath to ſeek the Lord; and in lieu of the veſſels taken away by *Seſac, he brought into the houſe of God the things that his father had dedicated, and that he himſelf had dedicated, Silver and Gold, and Veſſels.* 2 *Chron.* xv.

When *Zerah* was beaten, ſo that he could not recover himſelf, the people [t] of the lower *Egypt* revolted from the *Ethiopians*, and called in to their aſſiſtance two hundred thouſand *Jews* and *Canaanites*; and under the conduct of one *Oſarſiphus*, a Prieſt of *Egypt*, called *Uſorthon*, *Oſorchon*, *Oſorchor*, and *Hercules Ægyptius* by *Manetho*, cauſed the *Ethiopians* now under *Memnon* to retire to *Memphis*: and there *Memnon* turned the river *Nile* into a new channel, built a bridge over it and fortified that paſs, and then went back into *Ethiopia*: but after thirteen years, he and his young ſon *Rameſſes* came down with an army from *Ethiopia*, conquered the lower *Egypt*, and drove out the *Jews* and *Phœnicians*; and this action the *Egyptian* writers and their followers call the ſecond expulſion of the Shepherds, taking *Oſarſiphus* for *Moſes*.

[t] Manetho apud Joſephum cont. Apion. p. 1052, 1053.

Tithonus a beautiful youth, the elder brother of *Priamus*, went into *Ethiopia*, being carried thither among many captives by *Seſoſtris*: and the *Greeks*, before the days of *Heſiod*, feigned

that *Memnon* was his ſon: *Memnon* therefore, in the opinion of thoſe ancient *Greeks*, was one Generation younger than *Tithonus*, and was born after the return of *Seſoſtris* into *Egypt*: ſuppoſe about 16 or 20 years after the death of *Solomon*. He is ſaid to have lived very long, and ſo might die about 95 years after *Solomon*, as we reckoned above: his mother, called *Ciſſia* by *Æſchylus*, in a ſtatue erected to her in *Egypt*, [u] was repreſented as the daughter, the wife, and the mother of a King, and therefore he was the ſon of a King; which makes it probable that *Zerah*, whom he ſucceeded in the Kingdom of *Ethiopia*, was his father.

[u] Diodor. l. 1. p. 31.

[x] Herod. l. 2. Hiſtorians [x] agree that *Menes* Reigned in *Egypt* next after the Gods, and turned the river into a new channel, and built a bridge over it, and built *Memphis* and the magnificent Temple of *Vulcan*: he built *Memphis* over-againſt the place where *Grand Cairo* now ſtands, called by the *Arabian* hiſtorians *Meſir*: he built only the body of the Temple of *Vulcan*, and his ſucceſſors *Rameſſes* or *Rhampſinitus*, *Mæris*, *Aſychis*, and *Pſammiticus* built the weſtern, northern, eaſtern, and ſouthern portico's thereof: *Pſammiticus*, who built the laſt portico of this Temple, Reigned three hundred years after the victory of *Aſa* over *Zerah*, and it is not likely that this Temple

Temple could be above three hundred years in building, or that any *Menes* could be King of all *Egypt* before the expulſion of the Shepherds. The laſt of the Gods of *Egypt* was *Orus*, with his mother *Iſis*, and ſiſter *Bubaſte*, and ſecretary *Thoth*, and unkle *Typhon*; and the King who reigned next after all their deaths, and turned the river and built a bridge over it, and built *Memphis* and the Temple of *Vulcan*, was *Memnon* or *Amenophis*, called by the *Egyptians Amenoph*; and therefore he is *Menes*: for the names *Amenoph*, or *Menoph*, and *Menes* do not much differ; and from *Amenoph* the city *Memphis* built by *Menes* had its *Egyptian* names *Moph*, *Noph*, *Menoph* or *Menuf*, as it is ſtill called by the *Arabian* hiſtorians: the neceſſity of fortifying this place againſt *Oſarſiphus* gave occaſion to the building of it.

In the time of the revolt of the lower *Egypt* under *Oſarſiphus*, and the retirement of *Amenophis* into *Ethiopia*, *Egypt* being then in the greateſt diſtraction, the *Greeks* built the ſhip *Argo*, and ſent in it the flower of *Greece* to *Æetes* in *Colchis*, and to many other Princes on the coaſts of the *Euxine* and *Mediterranean* ſeas; and this ſhip was built after the pattern of an *Egyptian* ſhip with fifty oars, in which *Danaus* with his fifty daughters a few years before fled from

from *Egypt* into *Greece* and was the firſt long ſhip with ſails built by the *Greeks*: and ſuch an improvement of navigation, with a deſign to ſend the flower of *Greece* to many Princes upon the ſea-coaſts of the *Euxine* and *Mediterranean* ſeas, was too great an undertaking to be ſet on foot, without the concurrence of the Princes and States of *Greece*, and perhaps the approbation of the *Amphictyonic* Council; for it was done by the dictate of the Oracle. This Council met every half year upon ſtate-affairs for the welfare of *Greece*, and therefore knew of this expedition, and might ſend the *Argonauts* upon an embaſſy to the ſaid Princes; and for concealing their deſign might make the fable of the golden fleece, in relation to the ſhip of *Phrixus* whoſe enſign was a golden ram: and probably their deſign was to notify the diſtraction of *Egypt*, and the invaſion thereof by the *Ethiopians* and *Iſraelites*, to the ſaid Princes, and to perſuade them to take that opportunity to revolt from *Egypt*, and ſet up for themſelves, and make a league with the *Greeks*: for the *Argonauts* went through [y] the Kingdom of *Colchis* by land to the *Armenians*, and through *Armenia* to the *Medes*; which could not have been done if they had not made friendſhip with the nations through which they paſſed: they viſited alſo *Laomedon* King

[y] Strabo. l. 1. p. 48.

King of the *Trojans*, *Phineus* King of the *Thracians*, *Cyzicus* King of the *Doliones*, *Lycus* King of the *Mariandyni*, the coasts of *Mysia* and *Taurica Chersonesus*, the nations upon the *Tanais*, the people about *Byzantium*, and the coasts of *Epirus*, *Corsica*, *Melita*, *Italy*, *Sicily*, *Sardinia*, and *Gallia* upon the *Mediterranean*; and from thence they[z] crossed the sea to *Afric*, and there conferred with *Euripylus* King of *Cyrene*: and[a] *Strabo* tells us that *in* Armenia *and* Media, *and the neighbouring places, there were frequent monuments of the expedition of* Jason; *as also about* Sinope, *and its sea-coasts*; *the* Propontis *and the* Hellespont, *and in the* Mediterranean: and a message by the flower of *Greece* to so many nations could be on no other account than state-policy; these nations had been invaded by the *Egyptians*, but after this expedition we hear no more of their continuing in subjection to *Egypt*.

[z] Pindar. Pyth. Ode 4.

[a] Strabo. l. 1. p. 21, 45, 46.

The[b] *Egyptians* originally lived on the fruits of the earth, and fared hardly, and abstained from animals, and therefore abominated Shepherds: *Menes* taught them to adorn their beds and tables with rich furniture and carpets, and brought in amongst them a sumptuous, delicious and voluptuous way of life: and about a hundred years after his death, *Gnephacthus* one of his

[b] Diodor. l. 1. p. 29.

ſucceſſors curſed him for it, and to reduce the luxury of *Egypt*, cauſed the curſe to be entered in the Temple of *Jupiter* at *Thebes*; and by this curſe the honour of *Menes* was diminiſhed among the *Egyptians*.

The Kings of *Egypt* who expelled the Shepherds and ſucceeded them, Reigned I think firſt at *Coptos*, and then at *Thebes*, and then at *Memphis*. At *Coptos* I place *Miſphragmuthoſis* and *Amoſis* or *Thomoſis* who expelled the Shepherds, and aboliſhed their cuſtom of ſacrificing men, and extended the *Coptic* language, and the name of Αἴα Κόπτου, *Ægyptus*, to the conqueſt. Then *Thebes* became the Royal City of *Ammon*, and from him was called *No-Ammon*, and his conqueſt on the weſt of *Egypt* was called *Ammonia*. After him, in the ſame city of *Thebes*, Reigned *Oſiris*, *Orus*, *Menes* or *Amenophis*, and *Rameſſes*: but *Memphis* and her miracles were not yet celebrated in *Greece*; for *Homer* celebrates *Thebes* as in its glory in his days, and makes no mention of *Memphis*. After *Menes* had built *Memphis*, *Mœris* the ſucceſſor of *Rameſſes* adorned it, and made it the ſeat of the Kingdom, and this was almoſt two Generations after the *Trojan* war. *Cinyras*, the *Vulcan* who married *Venus*, and under the Kings of *Egypt* Reigned over *Cyprus* and part of *Phœnicia*, and made armour for thoſe

Kings,

Kings, lived 'till the times of the *Trojan* war: and upon his death *Menes* or *Memnon* might Deify him, and found the famous Temple of *Vulcan* in that city for his worſhip, but not live to finiſh it. In a plain [c] not far from *Memphis* are many ſmall Pyramids, ſaid to be built by *Venephes* or *Enephes*; and I ſuſpect that *Venephes* and *Enephes* have been corruptly written for *Menephes* or *Amenophis*, the letters *AM* being almoſt worn out in ſome old manuſcript: for after the example of theſe Pyramids, the following Kings, *Mœris* and his ſucceſſors, built others much larger. The plain in which they were built was the burying-place of that city, as appears by the Mummies there found; and therefore the Pyramids were the ſepulchral monuments of the Kings and Princes of that city: and by theſe and ſuch like works the city grew famous ſoon after the days of *Homer*; who therefore flouriſhed in the Reign of *Rameſſes*.

[c] Manetho.

Herodotus [d] is the oldeſt hiſtorian now extant who wrote of the antiquities of *Egypt*, and had what he wrote from the Prieſts of that country: and *Diodorus*, who wrote almoſt 400 years after him, and had his relations alſo from the Prieſts of *Egypt*, placed many nameleſs Kings between thoſe whom *Herodotus* placed in continual

[d] Herod. l. 2.

ſucceſſion. The Prieſts of *Egypt* had therefore, between the days of *Herodotus* and *Diodorus*, out of vanity, very much increaſed the number of their Kings: and what they did after the days of *Herodotus*, they began to do before his days; for he tells us that they recited to him out of their books, the names of 330 Kings who Reigned after *Menes*, but did nothing memorable, except *Nitocris* and *Mœris* the laſt of them: all theſe Reigned at *Thebes*, 'till *Mœris* tranſlated the ſeat of the Empire from *Thebes* to *Memphis*. After *Mœris* he reckons *Seſoſtris*, *Pheron*, *Proteus*, *Rhampſinitus*, *Cheops*, *Cephren*, *Mycerinus*, *Aſychis*, *Anyſis*, *Sabacon*, *Anyſis* again, *Sethon*, twelve contemporary Kings, *Pſammitichus*, *Nechus*, *Pſammis*, *Apries*, *Amaſis*, and *Pſammenitus*. The *Egyptians* had before the days of *Solon* made their monarchy 9000 years old, and now they reckon'd to *Herodotus* a ſucceſſion of 330 Kings Reigning ſo many Generations, that is about 11000 years, before *Seſoſtris*: but the Kings who Reigned long before *Seſoſtris* might Reign over ſeveral little Kingdoms in ſeveral parts of *Egypt*, before the riſe of their Monarchy; and by conſequence before the days of *Eli* and *Samuel*, and ſo are not under our conſideration: and theſe names may have been multiplied by corruption; and ſome of them, as *Athothes* or *Thoth*, the

ſecretary

ſecretary of *Oſiris*; *Toſorthrus* or *Æſculapius* a Phyſician who invented building with ſquare ſtones; and *Thuor* or *Polybus* the husband of *Alcandra*, were only Princes of *Egypt*. If with *Herodotus* we omit the names of thoſe Kings who did nothing memorable, and conſider only thoſe whoſe actions are recorded, and who left ſplendid monuments of their having Reigned over *Egypt*, ſuch as were Temples, Statues, Pyramids, Obelisks, and Palaces dedicated or aſcribed to them, theſe Kings reduced into good order will give us all or almoſt all the Kings of *Egypt*, from the days of the expulſion of the Shepherds and founding of the Monarchy, downwards to the conqueſt of *Egypt* by *Cambyſes*: for *Seſoſtris* Reigned in the Age of the Gods of *Egypt*, being Deified by the names of *Oſiris*, *Hercules* and *Bacchus*, as above; and therefore *Menes*, *Nitocris*, and *Mœris* are to be placed after him; *Menes* and his ſon *Rameſſes* Reigned next after the Gods, and therefore *Nitocris* and *Mœris* Reigned after *Rameſſes*: *Mœris* is ſet down immediately before *Cheops*, three times in the Dynaſtys of the Kings of *Egypt* compoſed by *Eratoſthenes*, and once in the Dynaſties of *Manetho*; and in the ſame Dynaſties *Nitocris* is ſet after the builders of the three great Pyramids, and according to *Herodotus* her

brother Reigned before her, and was ſlain, and ſhe revenged his death; and according to *Syncellus* ſhe built the third great Pyramid; and the builders of the Pyramids Reigned at *Memphis*, and by conſequence after *Mœris*. Now from theſe things I gather that the Kings of *Egypt* mentioned by *Herodotus* ought to be placed in this order; *Seſoſtris*, *Pheron*, *Proteus*, *Menes*, *Rhampſinitus*, *Mœris*, *Cheops*, *Cephren*, *Mycerinus*, *Nitocris*, *Aſychis*, *Anyſis*, *Sabacon*, *Anyſis* again, *Sethon*, twelve contemporary Kings, *Pſammitichus*, *Nechus*, *Pſammis*, *Apries*, *Amaſis*, *Pſammenitus*.

Pheron is by *Herodotus* ſaid to be the ſon and ſucceſſor of *Seſoſtris*. He was Deified by the name of *Orus*.

Proteus Reigned in the lower *Egypt* when *Paris* ſailed thither; that is at the end of the *Trojan* war, according to [e] *Herodotus*: and at that time *Amenophis* was King of *Egypt* and *Ethiopia*: but in his abſence *Proteus* might be governor of ſome part of the lower *Egypt* under him; for *Homer* places *Proteus* upon the ſea-coaſts, and makes him a ſea God, and calls him the ſervant of *Neptune*; and *Herodotus* ſaith that he roſe up from among the common people, and that *Proteus* was his name tranſlated into *Greek*, and this name in *Greek* ſignifies only

[e] Herod. l. 2.

a Prince or Preſident. He ſucceeded *Pheron*, and was ſucceeded by *Rhampſinitus* according to *Herodotus*; and ſo was contemporary to *Amenophis*.

Amenophis Reigned next after *Orus* and *Iſis* the laſt of the Gods; he Reigned at firſt over all *Egypt*, and then over *Memphis* and the upper parts of *Egypt*; and by conquering *Oſarſiphus*, who had revolted from him, became King of all *Egypt* again, about 51 years after the death of *Solomon*. He built *Memphis* and ordered the worſhip of the Gods of *Egypt*, and built a Palace at *Abydus*, and the *Memnonia* at *This* and *Suſa*, and the magnificent Temple of *Vulcan* in *Memphis*; the building with ſquare ſtones being found out before by *Toſorthrus*, the *Æſculapius* of *Egypt*: he is by corruption of his name called *Menes*, *Mines*, *Minæus*, *Mineus*, *Minies*, *Mnevis*, *Enephes*, *Venephes*, *Phamenophis*, *Oſymanthyas*, *Oſimandes*, *Iſmandes*, *Imandes*, *Memnon*, *Arminon*.

Amenophis was ſucceeded by his ſon, called by *Herodotus*, *Rhampſinitus*, and by others *Ramſes*, *Ramiſes*, *Rameſes*, *Rameſſes*, [f] *Rameſtes*, *Rhampſes*, *Remphis*. Upon an Obelisk erected by this King in *Heliopolis*, and ſent to *Rome* by the Emperor *Conſtantius*, was an inſcription, interpreted by *Hermapion* an *Egyptian* Prieſt, expreſſing that the King was long lived, and Reigned over a great part of the earth: and *Strabo*, [g] an eye-witneſs,

[f] Ammian. l. 17. c. 4.

[g] Strabo. l. 17. p. 817.

neſs, tells us, that in the monuments of the Kings of *Egypt*, above the *Memnonium* were inſcriptions upon Obelisks, expreſſing the riches of the Kings, and their Reigning as far as *Scythia*, *Bactria*, *India* and *Ionia*: and *Tacitus* [h] tells us from an inſcription ſeen at *Thebes* by *Cæſar Germanicus*, and interpreted to him by the *Egyptian* Prieſts, that this King *Rameſſes* had an army of 700000 men, and Reigned over *Libya*, *Ethiopia*, *Media*, *Perſia*, *Bactria*, *Scythia*, *Armenia*, *Cappadocia*, *Bithynia*, and *Lycia*; whence the Monarchy of *Aſſyria* was not yet riſen. This King was very covetous, and a great collector of taxes, and one of the richeſt of all the Kings of *Egypt*, and built the weſtern portico of the Temple of *Vulcan*.

[h] Annal. l. 2. c. 60.

Mœris inheriting the riches of *Rameſſes*, built the northern portico of that Temple more ſumptuouſly, and made the Lake of *Mœris*, with two great Pyramids of brick in the midſt of it: and for preſerving the diviſion of *Egypt* into equal ſhares amongſt the ſoldiers, this King wrote a book of ſurveying, which gave a beginning to Geometry. He is called alſo *Maris*, *Myris*, *Meres*, *Marres*, *Smarres*; and more corruptly, by changing M into A, T, B, Σ, YX, Λ, &c. *Ayres*, *Tyris*, *Byires*, *Soris*, *Uchoreus*, *Lachares*, *Labaris*, &c.

Diodorus

Diodorus [i] places *Uchoreus* between *Oſymanduas* and *Myris*, that is between *Amenophis* and *Mœris*, and ſaith that he built *Memphis*, and fortified it to admiration with a mighty rampart of earth, and a broad and deep trench, which was filled with the water of the *Nile*, and made there a vaſt and deep Lake for receiving the water of the *Nile* in the time of its overflowing, and built palaces in the city; and that this place was ſo commodiouſly ſeated that moſt of the Kings who Reigned after him preferred it before *Thebes*, and removed the Court from thence to this place, ſo that the magnificence of *Thebes* from that time began to decreaſe, and that of *Memphis* to increaſe, 'till *Alexander* King of *Macedon* built *Alexandria*. Theſe great works of *Uchoreus* and thoſe of *Mœris* ſavour of one and the ſame genius, and were certainly done by one and the ſame King, diſtinguiſhed into two by a corruption of the name as above; for this Lake of *Uchoreus* was certainly the ſame with that of *Mœris*.

[i] Diodor. l. 1 p. 32.

After the example of the two brick Pyramids made by *Mœris*, the three next Kings, *Cheops*, *Cephren* and *Mycerinus* built the three great Pyramids at *Memphis*; and therefore Reigned in that city. *Cheops* ſhut up the Temples of the *Nomes*, and prohibited the worſhip of the Gods

of *Egypt*, deſigning no doubt to have been worſhipped himſelf after death: he is called alſo *Chembis*, *Chemmis*, *Chemnis*, *Phiops*, *Apathus*, *Apappus*, *Suphis*, *Saophis*, *Syphoas*, *Syphaoſis*, *Soiphis*, *Syphuris*, *Anoiphis*, *Anoiſis*: he built the biggeſt of the three great Pyramids which ſtand together; and his brother *Cephren* or *Cerpheres* built the ſecond, and his ſon *Mycerinus* founded the third: this laſt King was celebrated for clemency and juſtice; he ſhut up the dead body of his daughter in a hollow ox, and cauſed her to be worſhipped daily with odours: he is called alſo *Cheres*, *Cherinus*, *Bicheres*, *Moſcheres*, *Mencheres*. He died before the third Pyramid was finiſhed, and his ſiſter and ſucceſſor *Nitocris* finiſhed it.

Then Reigned *Aſychis*, who built the eaſtern portico of the Temple of *Vulcan* very ſplendidly, and among the ſmall Pyramids a large Pyramid of brick, made of mud dug out of the Lake of *Mœris*: and theſe are the Kings who Reigned at *Memphis*, and ſpent their time in adorning that city, until the *Ethiopians* and the *Aſſyrians* and others revolted, and *Egypt* loſt all her dominion abroad, and became again divided into ſeveral ſmall Kingdoms.

One of thoſe Kingdoms was I think at *Memphis*, under *Gnephactus*, and his ſon and ſucceſſor *Bocchoris*.

Bocchoris. *Africanus* calls *Bocchoris* a *Saite*; but *Sais* at this time had other Kings: *Gnephactus*, otherwiſe called *Neochabis* and *Technatis*, curſed *Menes* for his luxury, and cauſed the curſe to be entered in the Temple of *Jupiter* at *Thebes*; and therefore Reigned over *Thebais*: and *Bocchoris* ſent in a wild bull upon the God *Mnevis* which was worſhipped at *Heliopolis*. Another of thoſe Kingdoms was at *Anyſis*, or *Hanes*, *Iſa.* xxx. 4. under its King *Anyſis* or *Amoſis*; a third was at *Sais*, under *Stephanathis*, *Nechepſos*, and *Nechus*; and a fourth was at *Tanis* or *Zoan*, under *Petubaſtes*, *Oſorchon* and *Pſammis*: and *Egypt* being weakned by this diviſion, was invaded and conquered by the *Ethiopians* under *Sabacon*, who ſlew *Bocchoris* and *Nechus*, and made *Anyſis* fly. The Olympiads began in the Reign of *Petubaſtes*, and the *Æra* of *Nabonaſſar* in the 22d year of the Reign of *Bocchoris*, according to *Africanus*; and therefore the diviſion of *Egypt* into many Kingdoms began before the Olympiads, but not above the length of two Kings Reigns before them.

After the ſtudy of Aſtronomy was ſet on foot for the uſe of navigation, and the *Egyptians* by the Heliacal Riſings and Settings of the Stars had determined the length of the Solar year of 365 days, and by other obſervations had fixed

the Solſtices, and formed the fixt Stars into Aſteriſms, all which was done in the Reign of *Ammon*, *Seſac*, *Orus*, and *Memnon*; it may be preſumed that they continued to obſerve the motions of the Planets; for they called them after the names of their Gods; and *Nechepſos* or *Nicepſos* King of *Sais*, by the aſſiſtance of *Petoſiris* a Prieſt of *Egypt*, invented Aſtrology, grounding it upon the aſpects of the Planets, and the qualities of the men and women to whom they were dedicated: and in the beginning of the Reign of *Nabonaſſar* King of *Babylon*, about which time the *Ethiopians* under *Sabacon* invaded *Egypt*, thoſe *Egyptians* who fled from him to *Babylon*, carried thither the *Egyptian* year of 365 days, and the ſtudy of Aſtronomy and Aſtrology, and founded the *Æra* of *Nabonaſſar*; dating it from the firſt year of that King's Reign, which was the 22d year of *Bocchoris* as above, and beginning the year on the ſame day with the *Egyptians* for the ſake of their calculations. So *Diodorus* [k]: *they ſay that the* Chaldæans *in* Babylon, *being Colonies of the* Egyptians, *became famous for Aſtrology, having learnt it from the Prieſts of* Egypt: and *Heſtiæus*, who wrote an hiſtory of *Egypt*, ſpeaking of a diſaſter of the invaded *Egyptians*, ſaith [l] that *the Prieſts who ſurvived this diſaſter, taking*

[k] Diodor. l. 1. p. 51.

[l] Joſeph. Ant. l. 1. c. 4.

taking with them the Sacra *of* Jupiter Enyalius, *came to* Sennaar *in* Babylonia. From the 15th year of *Aſa*, in which *Zerah* was beaten, and *Menes* or *Amenophis* began his Reign, to the beginning of the *Æra* of *Nabonaſſar*, were 200 years; and this interval of time allows room for about nine or ten Reigns of Kings, at about twenty years to a Reign one with another; and ſo many Reigns there were, according to the account ſet down above out of *Herodotus*; and therefore that account, as it is the oldeſt, and was received by *Herodotus* from the Prieſts of *Thebes*, *Memphis*, and *Heliopolis*, three principal cities of *Egypt*, agrees alſo with the courſe of nature, and leaves no room for the Reigns of the many nameleſs Kings which we have omitted. Theſe omitted Kings Reigned before *Mœris*, and by conſequence at *Thebes*; for *Mœris* tranſlated the ſeat of the Empire from *Thebes* to *Memphis*: they Reigned after *Rameſſes*; for *Rameſſes* was the ſon and ſucceſſor of *Menes*, who Reigned next after the Gods. Now *Menes* built the body of the Temple of *Vulcan*, *Rameſſes* the firſt portico, and *Mœris* the ſecond portico thereof; but the *Egyptians*, for making their Gods and Kingdom look ancient, have inſerted between the builders of the firſt and ſecond portico of this Temple, three hundred and thirty Kings of

Thebes, and ſuppoſed that theſe Kings Reigned eleven thouſand years; as if any Temple could ſtand ſo long. This being a manifeſt fiction, we have corrected it, by omitting thoſe interpoſed Kings, who did nothing, and placing *Mœris* the builder of the ſecond portico, next after *Rameſſes* the builder of the firſt.

In the Dynaſties of *Manetho*; *Sevechus* is made the ſucceſſor of *Sabacon*, being his ſon; and perhaps he is the *Sethon* of *Herodotus*, who became Prieſt of *Vulcan*, and neglected military diſcipline: for *Sabacon* is that *So* or *Sua* with whom *Hoſhea* King of *Iſrael* conſpired againſt the *Aſſyrians*, in the fourth year of *Hezekiah*, *Anno Nabonaſſ.* 24. *Herodotus* tells us twice or thrice, that *Sabacon* after a long Reign of fifty years relinquiſhed *Egypt* voluntarily, and that *Anyſis* who fled from him, returned and Reigned again in the lower *Egypt* after him, or rather with him: and that *Sethon* Reigned after *Sabacon*, and went to *Peluſium* againſt the army of *Sennacherib*, and was relieved with a great multitude of mice, which eat the bow-ſtrings of the *Aſſyrians*; in memory of which the ſtatue of *Sethon*, ſeen by *Herodotus*, [m] was made with a Mouſe in its hand. A Mouſe was the *Egyptian* ſymbol of deſtruction, and the Mouſe in the hand of *Sethon* ſignifies only that he overcame the

[m] Herodot. l. 2. c. 141.

the *Aſſyrians* with a great deſtruction. The Scriptures inform us, that when *Sennacherib* invaded *Judæa* and beſieged *Lachiſh* and *Libnah*, which was in the 14th year of *Hezekiah*, *Anno Nabonaſſ.* 34. the King of *Judah* truſted upon *Pharaoh* King of *Egypt*, that is upon *Sethon*, and that *Tirhakah* King of *Ethiopia* came out alſo to fight againſt *Sennacherib*, 2 *King.* xviii. 21. & xix. 9. which makes it probable, that when *Sennacherib* heard of the Kings of *Egypt* and *Ethiopia* coming againſt him, he went from *Libnah* towards *Peluſium* to oppoſe them, and was there ſurprized and ſet upon in the night by them both, and routed with as great a ſlaughter as if the bow-ſtrings of the *Aſſyrians* had been eaten by mice. Some think that the *Aſſyrians* were ſmitten by lightning, or by a fiery wind which ſometimes comes from the ſouthern parts of *Chaldæa.* After this victory *Tirhakah* ſucceeding *Sethon*, carried his arms weſtward through *Libya* and *Afric* to the mouth of the *Straits:* but *Herodotus* tells us, that the Prieſts of *Egypt* reckoned *Sethon* the laſt King of *Egypt*, who Reigned before the diviſion of *Egypt* into twelve contemporary Kingdoms, and by conſequence before the invaſion of *Egypt* by the *Aſſyrians.*

For

For *Aſſerhadon* King of *Aſſyria*, in the 68th year of *Nabonaſſar*, after he had Reigned about thirty years over *Aſſyria*, invaded the Kingdom of *Babylon*, and then carried into captivity many people from *Babylon*, and *Cuthah*, and *Ava*, and *Hamath*, and *Sepharvaim*, placing them in the Regions of *Samaria* and *Damaſcus*: and from thence they carried into *Babylonia* and *Aſſyria* the remainder of the people of *Iſrael* and *Syria*, which had been left there by *Tiglath-pileſer*. This captivity was 65 years after the firſt year of *Ahaz*, *Iſa.* vii. 1, 8. & 2 *King.* xv. 37. & xvi. 5. and by conſequence in the twentieth year of *Manaſſeh*, *Anno Nabonaſſ.* 69. and then *Tartan* was ſent by *Aſſerhadon* with an army againſt *Aſhdod* or *Azoth*, a town at that time ſubject to *Judæa*, 2 *Chron.* xxvi. 6. and took it, *Iſa.* xx. 1: and this poſt being ſecured, the *Aſſyrians* beat the *Jews*, and captivated *Manaſſeh*, and ſubdued *Judæa*: and in theſe wars, *Iſaiah* was ſaw'd aſunder by the command of *Manaſſeh*, for propheſying againſt him. Then the *Aſſyrians* invaded and ſubdued *Egypt* and *Ethiopia*, and carried the *Egyptians* and *Ethiopians* into captivity, and thereby put an end to the Reign of the *Ethiopians* over *Egypt*, *Iſa.* vii. 18. & viii. 7. & x. 11, 12, & xix.

xix. 23. & xx. 4. In this war the city *No-Ammon* or *Thebes*, which had hitherto continued in a flouriſhing condition, was miſerably waſted and led into captivity, as is deſcribed by *Nahum*, chap. iii. ver. 8, 9, 10; for *Nahum* wrote after the laſt invaſion of *Judæa* by the *Aſſyrians*, chap. i. ver. 15; and therefore deſcribes this captivity as freſh in memory: and this and other following invaſions of *Egypt* under *Nebuchadnezzar* and *Cambyſes*, put an end to the glory of that city. *Aſſerhadon* Reigned over the *Egyptians* and *Ethiopians* three years, *Iſa.* xx. 3, 4. that is until his death, which was in the year of *Nabonaſſar* 81, and therefore invaded *Egypt*, and put an end to the Reign of the *Ethiopians* over the *Egyptians*, in the year of *Nabonaſſar* 78; ſo that the *Ethiopians* under *Sabacon*, and his ſucceſſors *Sethon* and *Tirhakah*, Reigned over *Egypt* about 80 years: *Herodotus* allots 50 years to *Sabacon*, and *Africanus* fourteen years to *Sethon*, and eighteen to *Tirhakah*.

The diviſion of *Egypt* into more Kingdoms than one, both before and after the Reign of the *Ethiopians*, and the conqueſt of the *Egyptians* by *Aſſerhadon*, the prophet *Iſaiah* [n] ſeems to allude unto in theſe words: *I will ſet*, ſaith he,

[n] Iſa. xix. 2, 4, 11, 13, 23.

he, *the* Egyptians *againſt the* Egyptians, *and they ſhall fight every one againſt his brother, and every one againſt his neighbour, city againſt city, and Kingdom againſt Kingdom, and the Spirit of* Egypt *ſhall fail.— And the* Egyptians *will I give over into the hand of a cruel Lord* [viz. *Aſſerhadon*] *and a fierce King ſhall Reign over them.— Surely the Princes of* Zoan [Tanis] *are fools, the counſel of the wiſe Councellors of* Pharaoh *is become brutiſh: how long ſay ye unto* Pharaoh, *I am the ſon of the ancient Kings.— The Princes of* Zoan *are become fools: the Princes of* Noph [Memphis] *are deceived,— even they that were the ſtay of the tribes thereof.— In that day there ſhall be a high-way out of* Egypt *into* Aſſyria, *and the* Egyptians *ſhall ſerve the* Aſſyrians.

After the death of *Aſſerhadon*, *Egypt* remained ſubject to twelve contemporary Kings, who revolted from the *Aſſyrians*, and Reigned together fifteen years; including I think the three years of *Aſſerhadon*, becauſe the *Egyptians* do not reckon him among their Kings. They ° built the Labyrinth adjoining to the Lake of *Mœris*, which was a very magnificent ſtructure, with twelve Halls in it, for their Palaces: and then *Pſammitichus*, who was one of the twelve, conquered all the reſt. He built the laſt

° Herod. l. 2. c. 148, &c.

laſt Portico of the Temple of *Vulcan*, founded by *Menes* about 260 years before, and Reigned 54 years, including the fifteen years of his Reign with the twelve Kings. Then Reigned *Nechaoh* or *Nechus*, 17 years; *Pſammis* ſix years; *Vaphres*, *Apries*, *Eraphius*, or *Hophra*, 25 years; *Amaſis* 44 years; and *Pſammenitus* ſix months, according to *Herodotus*. *Egypt* was ſubdued by *Nebuchadnezzar* in the laſt year but one of *Hophra*, *Anno Nabonaſſ.* 178, and remained in ſubjection to *Babylon* forty years, *Jer.* xliv. 30. & *Ezek.* xxix. 12, 13, 14, 17, 19. that is, almoſt all the Reign of *Amaſis*, a plebeian ſet over *Egypt* by the conqueror: the forty years ended with the death of *Cyrus*; for he Reigned over *Egypt* and *Ethiopia*, according to *Xenophon*. At that time therefore thoſe nations recovered their liberty; but after four or five years more they were invaded and conquered by *Cambyſes*, *Anno Nabonaſſ.* 223 or 224, and have almoſt ever ſince remained in ſervitude, as was predicted by the Prophets.

The Reigns of *Pſammitichus*, *Nechus*, *Pſammis*, *Apries*, *Amaſis*, and *Pſammenitus*, ſet down by *Herodotus*, amount unto 146½ years: and ſo many years there were from the 78th year of *Nabonaſſar*, in which the dominion of the *Ethi-*

pians over *Egypt* came to an end, unto the 224th year of *Nabonaſſar*, in which *Cambyſes* invaded *Egypt*, and put an end to that Kingdom: which is an argument that *Herodotus* was circumſpect and faithful in his narrations, and has given us a good account of the antiquities of *Egypt*, ſo far as the Prieſts of *Egypt* at *Thebes*, *Memphis*, and *Heliopolis*, and the *Carians* and *Ionians* inhabiting *Egypt*, were then able to inform him: for he conſulted them all; and the *Cares* and *Ionians* had been in *Egypt* from the time of the Reign of the twelve contemporary Kings.

[p] Plin. l. 36. c. 8. 9.

Pliny [p] tells us, that the *Egyptian* Obelisks were of a ſort of ſtone dug near *Syene* in *Thebais*, and that the firſt Obelisk was made by *Mitres*, who Reigned in *Heliopolis*; that is, by *Mephres* the predeceſſor of *Miſphragmuthoſis*; and that afterwards other Kings made others: *Sochis*, that is *Seſochis*, or *Seſac*, four, each of 48 cubits in length; *Ramiſes*, that is *Rameſſes*, two; *Smarres*, that is *Mœris*, one of 48 cubits in length; *Eraphius*, or *Hophra*, one of 48; and *Nectabis*, or *Nectenabis*, one of 80. *Mephres* therefore extended his dominion over all the upper *Egypt*, from *Syene* to *Heliopolis*, and after him, *Miſphragmuthoſis* and *Amoſis*, Reigned

Ammon

Ammon and *Seſac*, who erected the firſt great Empire in the world: and theſe four, *Amoſis*, *Ammon*, *Seſac*, and *Orus*, Reigned in the four ages of the great Gods of *Egypt*; and *Amenophis* was the *Menes* who Reigned next after them: he was ſucceeded by *Rameſſes*, and *Mœris*, and ſome time after by *Hophra*.

Diodorus [q] recites the ſame Kings of *Egypt* with *Herodotus*, but in a more confuſed order, and repeats ſome of them twice, or oftener, under various names, and omits others: his Kings are theſe; *Jupiter Ammon* and *Juno*, *Oſiris* and *Iſis*, *Horus*, *Menes*, *Buſiris* I, *Buſiris* II, *Oſymanduas*, *Uchoreus*, *Myris*, *Seſooſis* I, *Seſooſis* II, *Amaſis*, *Actiſanes*, *Mendes* or *Marrus*, *Proteus*, *Remphis*, *Chembis*, *Cephren*, *Mycerinus* or *Cherinus*, *Gnephacthus*, *Bocchoris*, *Sabacon*, twelve contemporary Kings, *Pſammitichus*, ** *Apries*, *Amaſis*. Here I take *Seſooſis* I, and *Seſooſis* II, *Buſiris* I, and *Buſiris* II, to be the ſame Kings with *Oſiris* and *Orus*: alſo *Oſymanduas* to be the ſame with *Amenophis* or *Menes*: alſo *Amaſis*, and *Actiſanes*, an *Ethiopian* who conquered him, to be the ſame with *Anyſis* and *Sabacon* in *Herodotus*: and *Uchoreus*, *Mendes*, *Marrus*, and *Myris*, to be only ſeveral names of one and the ſame King. Whence the

[q] Diodor. l. 1. p. 29, &c.

catalogue of *Diodorus* will be reduced to this: *Jupiter Ammon* and *Juno*; *Oſiris*, *Buſiris* or *Seſooſis*, and *Iſis*; *Horus*, *Buſiris* II, or *Seſooſis* II; *Menes*, or *Oſymanduas*; *Proteus*; *Remphis* or *Rameſſes*; *Uchoreus*, *Mendes*, *Marrus*, or *Myris*; *Chembis* or *Cheops*; *Cephren*; *Mycerinus*; * * *Gnephacthus*; *Bocchoris*; *Amaſis*, or *Anyſis*; *Actiſanes*, or *Sabacon*; * twelve contemporary Kings; *Pſammitichus*; * * *Apries*; *Amaſis*: to which, if in their proper places you add *Nitocris*, *Aſychis*, *Sethon*, *Nechus*, and *Pſammis*, you will have the catalogue of *Herodotus*.

The Dynaſties of *Manetho* and *Eratoſthenes* ſeem to be filled with many ſuch names of Kings as *Herodotus* omitted: when it ſhall be made appear that any of them Reigned in *Egypt* after the expulſion of the Shepherds, and were different from the Kings deſcribed above, they may be inſerted in their proper places.

Egypt was conquered by the *Ethiopians* under *Sabacon*, about the beginning of the *Æra* of *Nabonaſſar*, or perhaps three or four years before, that is, about three hundred years before *Herodotus* wrote his hiſtory; and about eighty years after that conqueſt, it was conquered again by the *Aſſyrians* under *Aſſerhadon*: and the

the hiſtory of *Egypt* ſet down by *Herodotus* from the time of this laſt conqueſt, is right both as to the number, and order, and names of the Kings, and as to the length of their Reigns: and therein he is now followed by hiſtorians, being the only author who hath given us ſo good a hiſtory of *Egypt*, for that interval of time. If his hiſtory of the earlier times be leſs accurate, it was becauſe the archives of *Egypt* had ſuffered much during the Reign of the *Ethiopians* and *Aſſyrians*: and it is not likely that the Prieſts of *Egypt*, who lived two or three hundred years after the days of *Herodotus*, could mend the matter: on the contrary, after *Cambyſes* had carried away the records of *Egypt*, the Prieſts were daily feigning new Kings, to make their Gods and nation look ancient; as is manifeſt by comparing *Herodotus* with *Diodorus Siculus*, and both of them with what *Plato* relates out of the Poem of *Solon*: which Poem makes the wars of the great Gods of *Egypt* againſt the *Greeks*, to have been in the days of *Cecrops*, *Erechtheus* and *Erichthonius*, and a little before thoſe of *Theſeus*; theſe Gods at that time inſtituting Temples and Sacred Rites to themſelves. I have therefore choſen to rely upon

on the ſtories related to *Herodotus* by the Prieſts of *Egypt* in thoſe days, and corrected by the Poem of *Solon*, ſo as to make theſe Gods of *Egypt* no older than *Cecrops* and *Erechtheus*, and their ſucceſſor *Menes* no older than *Theſeus* and *Memnon*, and the Temple of *Vulcan* not above 280 years in building: rather than to correct *Herodotus* by *Manetho*, *Eratoſthenes*, *Diodorus*, and others, who lived after the Prieſts of *Egypt* had corrupted their Antiquities much more than they had done in the days of *Herodotus*.

CHAP.

CHAP. III.

Of the ASSYRIAN *Empire.*

AS the Gods or ancient Deified Kings and Princes of *Greece*, *Egypt*, and *Syria* of *Damaſcus*, have been made much ancienter than the truth, ſo have thoſe of *Chaldæa* and *Aſſyria*: for *Diodorus* [a] tells us, that when *Alexander* the great was in *Aſia*, the *Chaldæans* reckoned 473000 years ſince they firſt began to obſerve the Stars; and *Cteſias*, and the ancient *Greek* and *Latin* writers who copy from him, have made the *Aſſyrian* Empire as old as *Noah*'s flood within 60 or 70 years, and tell us the names of all the Kings of *Aſſyria* downwards, from *Belus* and his feigned ſon *Ninus*, to *Sardanapalus* the laſt King of that Monarchy: but the names of his Kings, except two or three, have no affinity with the names of the *Aſſyrians* mentioned in Scripture; for the *Aſſyrians* were uſually named after their Gods, *Bel* or *Pul*; *Chaddon*, *Hadon*, *Adon*, or *Adonis*; *Melech* or *Moloch*; *Atſur* or *Aſſur*; *Nebo*; *Nergal*; *Merodach*: as in theſe names, *Pul*, *Tiglath-Pul-Aſſur*, *Salman-*

[a] Diodor. l. 2. p. 83.

Aſſur, *Adra-Melech*, *Shar-Aſſur*, *Aſſur-Hadon*, *Sardanapalus* or *Aſſur-Hadon-Pul*, *Nabonaſſar* or *Nebo-Adon-Aſſur*, *Bel-Adon*, *Chiniladon* or *Chen-El-Adon*, *Nebo-Pul-Aſſur*, *Nebo-Chaddon-Aſſur*, *Nebuzaradon* or *Nebo-Aſſur-Adon*, *Nergal-Aſſur*, *Nergal-Shar-Aſſur*, *Labo-Aſſur-dach*, *Sheſeb-Aſſur*, *Beltes-Aſſur*, *Evil-Merodach*, *Shamgar-Nebo*, *Rab-ſaris* or *Rab-Aſſur*, *Nebo-Shaſhban*, *Mardocempad* or *Merodach-Empad*. Such were the *Aſſyrian* names; but thoſe in *Cteſias* are of another ſort, except *Sardanapalus*, whoſe name he had met with in *Herodotus*. He makes *Semiramis* as old as the firſt *Belus*; but *Herodotus* tells us, that ſhe was but five Generations older than the mother of *Labynetus*: he repreſents that the city *Ninus* was founded by a man of the ſame name, and *Babylon* by *Semiramis*; whereas either *Nimrod* or *Aſſur* founded thoſe and other cities, without giving his own name to any of them: he makes the *Aſſyrian* Empire continue about 1360 years, whereas *Herodotus* tells us that it laſted only 500 years, and the numbers of *Herodotus* concerning thoſe ancient times are all of them too long: he makes *Nineveh* deſtroyed by the *Medes* and *Babylonians*, three hundred years before the Reign of *Aſtibares* and *Nebuchadnezzar* who deſtroyed it, and ſets down the names of ſeven or eight feigned Kings of *Media*, between the deſtruction of

of *Nineveh* and the Reigns of *Aſtibares* and *Nebuchadnezzar*, as if the Empire of the *Medes*, erected upon the ruins of the *Aſſyrian* Empire, had laſted 300 years, whereas it laſted but 72: and the true Empire of the *Aſſyrians* deſcribed in Scripture, whoſe Kings were *Pul*, *Tiglath-pileſar*, *Shalmaneſer*, *Sennacherib*, *Aſſerhadon*, &c. he mentions not, tho' much nearer to his own times; which ſhews that he was ignorant of the antiquities of the *Aſſyrians*. Yet ſomething of truth there is in the bottom of ſome of his ſtories, as there uſes to be in Romances; as, that *Nineveh* was deſtroyed by the *Medes* and *Babylonians*; that *Sardanapalus* was the laſt King of the *Aſſyrian* Empire; and that *Aſtibares* and *Aſtyages* were Kings of the *Medes*: but he has made all things too ancient, and out of vain-glory taken too great a liberty in feigning names and ſtories to pleaſe his reader.

When the *Jews* were newly returned from the *Babylonian* captivity, they confeſſed their Sins in this manner, *Now therefore our God, —— let not all the trouble ſeem little before thee that hath come upon us, on our Kings, on our Princes, and on our Prieſts, and on our Prophets, and on our fathers, and on all thy people, ſince the time of the Kings of* Aſſyria, *unto this day*; *Nehem.* ix. 32. that is, ſince the time of the Kingdom of *Aſſyria*,

Syria, or ſince the riſe of that Empire: and therefore the *Aſſyrian* Empire aroſe when the Kings of *Aſſyria* began to afflict the inhabitants of *Paleſtine*; which was in the days of *Pul*: he and his ſucceſſors afflicted *Iſrael*, and conquered the nations round about them; and upon the ruin of many ſmall and ancient Kingdoms erected their Empire, conquering the *Medes* as well as other nations: but of theſe conqueſts *Cteſias* knew not a word, no not ſo much as the names of the conquerors, or that there was an *Aſſyrian* Empire then ſtanding; for he ſuppoſes that the *Medes* Reigned at that time, and that the *Aſſyrian* Empire was at an end above 250 years before it began.

However we muſt allow that *Nimrod* founded a Kingdom at *Babylon*, and perhaps extended it into *Aſſyria*: but this Kingdom was but of ſmall extent, if compared with the Empires which roſe up afterwards; being only within the fertile plains of *Chaldæa*, *Chalonitis* and *Aſſyria*, watered by the *Tigris* and *Euphrates*: and if it had been greater, yet it was but of ſhort continuance, it being the cuſtom in thoſe early ages for every father to divide his territories amongſt his ſons. So *Noah* was King of all the world, and *Cham* was King of all *Afric*, and *Japhet* of all *Europe* and *Aſia minor*; but they left

left no ſtanding Kingdoms. After the days of *Nimrod*, we hear no more of an *Aſſyrian* Empire 'till the days of *Pul*. The four Kings who in the days of *Abraham* invaded the ſouthern coaſt of *Canaan* came from the countries where *Nimrod* had Reigned, and perhaps were ſome of his poſterity who had ſhared his conqueſts. In the time of the Judges of *Iſrael*, *Meſopotamia* was under its own King, *Judg.* iii. 8. and the King of *Zobah* Reigned on both ſides of the River *Euphrates* 'till *David* conquered him, 2 *Sam.* viii, and x. The Kingdoms of *Iſrael*, *Moab*, *Ammon*, *Edom*, *Philiſtia*, *Zidon*, *Damaſcus*, and *Hamath* the great, continued ſubject to other Lords than the *Aſſyrians*, 'till the days of *Pul* and his ſucceſſors; and ſo did the houſe of *Eden*, *Amos* i. 5. 2 *Kings* xix. 12. and *Haran* or *Carrhæ*, *Gen.* xii. 2 *Kings* xix. 12. and *Sepharvaim* in *Meſopotamia*, and *Calneh* near *Bagdad*, *Gen.* x. 10, *Iſa.* x. 9, 2 *Kings* xvii. 31. *Seſac* and *Memnon* were great conquerors, and Reigned over *Chaldæa*, *Aſſyria*, and *Perſia*, but in their hiſtories there is not a word of any oppoſition made to them by an *Aſſyrian* Empire then ſtanding: on the contrary, *Suſiana*, *Media*, *Perſia*, *Bactria*, *Armenia*, *Cappadocia*, &c. were conquered by them, and continued ſubject to the Kings of *Egypt* 'till after the long Reign of *Rameſſes* the ſon of *Memnon*, as above.

Homer

Homer mentions *Bacchus* and *Memnon* Kings of *Egypt* and *Perſia*, but knew nothing of an *Aſſyrian* Empire. *Jonah* propheſied when *Iſrael* was in affliction under the King of *Syria*, and this was in the latter part of the Reign of *Jehoahaz*, and firſt part of the Reign of *Joaſh*, Kings of *Iſrael*, and I think in the Reign of *Mœris* the ſucceſſor of *Rameſſes* King of *Egypt*, and about ſixty years before the Reign of *Pul*; and *Nineveh* was then a city of large extent, but full of paſtures for cattle, ſo that it contained but about 120000 perſons. It was not yet grown ſo great and potent as not to be terrified at the preaching of *Jonah*, and to fear being invaded by its neighbours and ruined within forty days: it had ſome time before got free from the dominion of *Egypt*, and had got a King of its own; but its King was not yet called King of *Aſſyria*, but only King of *Nineveh*, *Jonah* iii. 6, 7. and his proclamation for a faſt was not publiſhed in ſeveral nations, nor in all *Aſſyria*, but only in *Nineveh*, and perhaps in the villages thereof; but ſoon after, when the dominion of *Nineveh* was eſtabliſhed at home, and exalted over all *Aſſyria* properly ſo called, and this Kingdom began to make war upon the neighbouring nations, its Kings were no longer called Kings of *Nineveh*, but began to be called Kings of *Aſſyria*.

Amos

Amos propheſied in the Reign of *Jeroboam* the ſon of *Joaſh* King of *Iſrael*, ſoon after *Jeroboam* had ſubdued the Kingdoms of *Damaſcus* and *Hamath*, that is, about ten or twenty years before the Reign of *Pul*: and he [b] thus reproves *Iſrael* for being lifted up by thoſe conqueſts; *Ye which rejoyce in a thing of nought, which ſay, have we not taken to us horns by our ſtrength? But behold I will raiſe up againſt you a nation, O houſe of* Iſrael, *ſaith the Lord the God of Hoſts, and they ſhall afflict you from the entring in of* Hamath *unto the river of the wilderneſs.* God here threatens to raiſe up a nation againſt *Iſrael*; but what nation he names not; that he conceals 'till the *Aſſyrians* ſhould appear and diſcover it. In the propheſies of *Iſaiah*, *Jeremiah*, *Ezekiel*, *Hoſea*, *Micah*, *Nahum*, *Zephaniah* and *Zechariah*, which were written after the Monarchy grew up, it is openly named upon all occaſions; but in this of *Amos* not once, tho' the captivity of *Iſrael* and *Syria* be the ſubject of the propheſy, and that of *Iſrael* be often threatned: he only ſaith in general that *Syria* ſhould go into captivity unto *Kir*, and that *Iſrael*, notwithſtanding her preſent greatneſs, ſhould go into captivity beyond *Damaſcus*; and that God would raiſe up a nation to afflict them: meaning that he would raiſe up above them from a lower condition, a nation

[b] Amos vi. 13, 14.

whom they yet feared not: for ſo the *Hebrew* word מֵקֹם ſignifies when applied to men, as in *Amos* v. 2. 1 *Sam.* xii. 11. *Pſal.* cxiii. 7. *Jer.* x. 20. l. 32. *Hab.* i. 6. *Zech.* xi. 16. As *Amos* names not the *Aſſyrians*; at the writing of this prophecy they made no great figure in the world, but were to be raiſed up againſt *Iſrael*, and by conſequence roſe up in the days of *Pul* and his ſucceſſors: for after *Jeroboam* had conquered *Damaſcus* and *Hamath*, his ſucceſſor *Menahem* deſtroyed *Tiphſah* with its territories upon *Euphrates*, becauſe they opened not to him: and therefore *Iſrael* continued in its greatneſs 'till *Pul*, probably grown formidable by ſome victories, cauſed *Menahem* to buy his peace. *Pul* therefore Reigning preſently after the propheſy of *Amos*, and being the firſt upon record who began to fulfill it, may be juſtly reckoned the firſt conqueror and founder of this Empire. For *God ſtirred up the ſpirit of* Pul, *and the ſpirit of* Tiglath-pileſer *King of* Aſſyria, 1 *Chron.* v. 20.

The ſame Prophet *Amos*, in propheſying againſt *Iſrael*, threatned them in this manner, with what had lately befallen other Kingdoms:

[c] Amos vi. 2. *Paſs ye,* [c] ſaith he, *unto* Calneh *and ſee, and from thence go ye to* Hamath *the great, then go down to* Gath *of the* Philiſtims. *Be they better*

than theſe Kingdoms? Theſe Kingdoms were not yet conquered by the *Aſſyrians*, except that of *Calneh* or *Chalonitis* upon *Tigris*, between *Babylon* and *Nineveh*. *Gath* was newly vanquiſhed [d] by *Uzziah* King of *Judah*, and *Hamath* [e] by *Jeroboam* King of *Iſrael:* and while the Prophet, in threatning *Iſrael* with the *Aſſyrians*, inſtances in deſolations made by other nations, and mentions no other conqueſt of the *Aſſyrians* than that of *Chalonitis* near *Nineveh*; it argues that the King of *Nineveh* was now beginning his conqueſts, and had not yet made any great progreſs in that vaſt career of victories, which we read of a few years after.

[d] 2 Chron. xxvi. 6.
[e] 2 King. xiv. 25.

For about ſeven years after the captivity of the ten Tribes, when *Sennacherib* warred in *Syria*, which was in the 16th Olympiad, he [f] ſent this meſſage to the King of *Judah*: *Behold, thou haſt heard what the Kings of* Aſſyria *have done to all Lands by deſtroying them utterly, and ſhalt thou be delivered? Have the Gods of the nations delivered them which the Gods of my fathers have deſtroyed, as* Gozan *and* Haran *and* Reſeph, *and the children of* Eden *which were in* [the Kingdom of] Thelaſar? *Where is the King of* Hamath, *and the King of* Arpad, *and the King of the city of* Sepharvaim, *and of* Hena *and* Ivah? And *Iſaiah* [g] thus introduceth the King of

[f] 2 King. xix. 11.
[g] Iſa. x. 8.

Aſſyria boaſting: *Are not my Princes altogether as Kings? Is not* Calno [or *Calneh*] *as* Carchemiſh? *Is not* Hamath *as* Arpad? *Is not* Samaria *as* Damaſcus? *As my hand hath found the Kingdoms of the Idols, and whoſe graven Images did excel them of* Jeruſalem *and of* Samaria; *ſhall I not as I have done unto* Samaria *and her Idols, ſo do to* Jeruſalem *and her Idols?* All this deſolation is rerecited as freſh in memory to terrify the *Jews*, and theſe Kingdoms reach to the borders of *Aſſyria*, and to ſhew the largeneſs of the conqueſts they are called *all lands*, that is, all round about *Aſſyria*. It was the cuſtom of the Kings of *Aſſyria*, for preventing the rebellion of people newly conquered, to captivate and tranſplant thoſe of ſeveral countries into one another's lands, and intermix them variouſly: and thence it appears [h] that *Halah*, and *Habor*, and *Hara*, and *Gozan*, and the cities of the *Medes* into which *Galilee* and *Samaria* were tranſplanted; and *Kir* into which *Damaſcus* was tranſplanted; and *Babylon*, and *Cuth* or the *Suſanchites*, and *Hamath*, and *Ava*, and *Sepharvaim*, and the *Dinaites*, and the *Apharſachites*, and the *Tarpelites*, and the *Archevites*, and the *Dehavites*, and the *Elamites*, or *Perſians*, part of all which nations were led captive by *Aſſerhadon* and his predeceſſors into *Samaria*; were all of them conquered by the *Aſſyrians* not long before. In

[h] 1 Chron. v. 26. 2 King. xvi. 9. & xvii. 6, 24. & Ezra iv. 9.

In theſe conqueſts are involved on the weſt and ſouth ſide of *Aſſyria*, the Kingdoms of *Meſopotamia*, whoſe royal ſeats were *Haran* or *Carrhæ*, and *Carchemiſh* or *Circutium*, and *Sepharvaim*, a city upon *Euphrates*, between *Babylon* and *Nineveh*, called *Sipparæ* by *Beroſus*, *Abydenus*, and *Polyhiſtor*, and *Sipphara* by *Ptolomy*; and the Kingdoms of *Syria* ſeated at *Samaria*, *Damaſcus*, *Gath*, *Hamath*, *Arpad*, and *Reſeph*, a city placed by *Ptolomy* near *Thapſacus*: on the ſouth ſide and ſouth-eaſt ſide were *Babylon* and *Calneh*, or *Calno*, a city which was founded by *Nimrod*, where *Bagdad* now ſtands, and gave the name of *Chalonitis* to a large region under its government; and *Thelaſar* or *Talatha*, a city of the children of *Eden*, placed by *Ptolomy* in *Babylonia*, upon the common ſtream of *Tigris* and *Euphrates*, which was therefore the river of Paradiſe; and the *Archevites* at *Areca* or *Erech*, a city built by *Nimrod* on the eaſt ſide of *Paſitigris*, between *Apamia* and the *Perſian Gulph*; and the *Suſanchites* at *Cuth*, or *Suſa*, the metropolis of *Suſiana*: on the eaſt were *Elymais*, and ſome cities of the *Medes*, and *Kir*, [i] a city and large region of *Media*, between *Elymais* and *Aſſyria*, called *Kirene* by the *Chaldee* Paraphraſt and *Latin* Interpreter, and *Carine* by *Ptolomy*: on the north-eaſt were *Habor* or

[i] Iſa. xxii 6.

Chaboras, a mountainous region between *Aſſyria* and *Media*; and the *Apharſachites*, or men of *Arrapachitis*, a region originally peopled by *Arphaxad*, and placed by *Ptolomy* at the bottom of the mountains next *Aſſyria*: and on the north between *Aſſyria* and the *Gordiæan* mountains was *Halah* or *Chalach*, the metropolis of *Calachene*: and beyond theſe upon the *Caſpian* ſea was *Gozan*, called *Gauzania* by *Ptolomy*. Thus did theſe new conqueſts extend every way from the province of *Aſſyria* to conſiderable diſtances, and make up the great body of that Monarchy: ſo that well might the King of *Aſſyria* boaſt how his armies had deſtroyed all lands. All theſe nations [k] had 'till now their ſeveral Gods, and each accounted his God the God of his own land, and the defender thereof, againſt the Gods of the neighbouring countries, and particularly againſt the Gods of *Aſſyria*; and therefore they were never 'till now united under the *Aſſyrian* Monarchy, eſpecially ſince the King of *Aſſyria* doth not boaſt of their being conquered by the *Aſſyrians* oftner than once: but theſe being ſmall Kingdoms the King of *Aſſyria* eaſily overflowed them: *Know ye not*, ſaith [l] *Sennacherib* to the *Jews*, *what I and my fathers have done unto all the people of other lands?---- for no God of any*

[k] 2 King. xvii. 24, 30, 31. & xviii. 33, 34, 35. 2 Chron. xxxii. 15.

[l] 2 Chron. xxxii. 13, 15

any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers: how much leſs ſhall your God deliver you out of mine hand? He and his fathers therefore, *Pul*, *Tiglath-pileſer*, and *Shalmaneſer*, were great conquerors, and with a current of victories had newly overflowed all nations round about *Aſſyria*, and thereby ſet up this Monarchy.

Between the Reigns of *Jeroboam* II, and his ſon *Zachariah*, there was an interregnum of about ten or twelve years in the Kingdom of *Iſrael:* and the prophet *Hoſea* [m] in the time of that interregnum, or ſoon after, mentions the King of *Aſſyria* by the name of *Jareb*, and another conqueror by the name of *Shalman*; and perhaps *Shalman* might be the firſt part of the name of *Shalmaneſer*, and *Iareb*, or *Irib*, for it may be read both ways, the laſt part of the name of his ſucceſſor *Sennacherib*: but whoever theſe Princes were, it appears not that they Reigned before *Shalmaneſer*. *Pul*, or *Belus*, ſeems to be the firſt who carried on his conqueſts beyond the province of *Aſſyria:* he conquered *Calneh* with its territories in the Reign of *Jeroboam*, *Amos* i. 1. vi. 2. & *Iſa.* x. 8, 9. and invaded *Iſrael* in the Reign of *Menahem*, 2 *King.* xv. 19. but ſtayed not in the land, being bought off by *Menahem* for a thou-

[m] Hoſea v. 13. & x. 6, 14.

ſand talents of ſilver: in his Reign therefore the Kingdom of *Aſſyria* was advanced on this ſide *Tigris*: for he was a great warrior, and ſeems to have conquered *Haran*, and *Carchemiſh*, and *Reſeph*, and *Calneh*, and *Thelaſar*, and might found or enlarge the city of *Babylon*, and build the old palace.

Herodotus tells us, that one of the gates of *Babylon* was [n] called the gate of *Semiramis*, and that ſhe adorned the walls of the city, and the Temple of *Belus*, and that ſhe [o] was five Generations older than *Nitocris* the mother of *Labynitus*, or *Nabonnedus*, the laſt King of *Babylon*; and therefore ſhe flouriſhed four Generations, or about 134 years, before *Nebuchadnezzar*, and by conſequence in the Reign of *Tiglath-pileſer* the ſucceſſor of *Pul*: and the followers of *Cteſias* tell us, that ſhe built *Babylon*, and was the widow of the ſon and ſucceſſor of *Belus*, the founder of the *Aſſyrian* Empire; that is, the widow of one of the ſons of *Pul*: but [p] *Beroſus* a *Chaldæan* blames the *Greeks* for aſcribing the building of *Babylon* to *Semiramis*; and other authors aſcribe the building of this city to *Belus* himſelf, that is to *Pul*: ſo *Curtius* [q] tells us; *Semiramis Babylonem condiderat, vel ut plerique credidere Belus, cujus regia oſtenditur*: and *Abydenus*, who had his hiſtory from the ancient

[n] Herod. l. iii. c. 155.

[o] Herod. l. i. c. 184.

[p] Beroſ. apud Joſep. contr. Appion. l. 1.

[q] Curt. l. 5. c. 1.

ancient monuments of the *Chaldæans*, writes, [r] Λέγεται Βῆλον Βαβυλῶνα τείχει περιβαλεῖν τῷ χρόνῳ ὑ τῷ ἰκνευμένῳ ἀφανισθῶαι. τειχίσαι ὑ ἄυθις Ναβυχοδονόσορον, τὸ μέχρι ῆ Μακεδονίων ἀρχῆς διαμεῖναν ἐὸν χαλκόπυλον. *'Tis reported that* Belus *compaſſed* Babylon *with a wall, which in time was aboliſhed: and that* Nebuchadnezzar *afterwards built a new wall with brazen gates, which ſtood 'till the time of the* Macedonian *Empire*: and ſo *Dorotheus* [f] an ancient Poet of *Sidon*;

[r] Apud Euſeb. Præp. l. 9. c. 41.

[f] Doroth. apud Julium Firmicum.

Αρχαῖη Βαβυλῶν, Τυρίῳ Βήλοιο πόλισμα.

The ancient city Babylon *built by the* Tyrian Belus;

That is, by the *Syrian* or *Aſſyrian Belus*; the words *Tyrian*, *Syrian*, and *Aſſyrian*, being anciently uſed promiſcuouſly for one another: *Herennius* [t] tells us, that it was built by the ſon of *Belus*; and this ſon might be *Nabonaſſar*. After the conqueſt of *Calneh*, *Thelaſar*, and *Sipparæ*, *Belus* might ſeize *Chaldæa*, and begin to build *Babylon*, and leave it to his younger ſon: for all the Kings of *Babylon* in the Canon of *Ptolomy* are called *Aſſyrians*, and *Nabonaſſar* is the firſt of them: and *Nebuchadnezzar* [u] reckoned himſelf deſcended from *Belus*, that is, from the *Aſſyrian Pul*: and the building of *Babylon*

[t] Heren. apud Steph. in Βαβ.

[u] Abyden. apud Euſeb. Præp. l. 9. c. 41.

[x] Isa. xxiii. 13.

Babylon is ascribed to the *Assyrians* by [x] *Isaiah*: *Behold*, saith he, *the land of the* Chaldeans: *This people was not 'till the* Assyrian *founded it for them that dwell in the wilderness*, [that is, for the *Arabians*.] *They set up the towers thereof, they raised up the palaces thereof.* From all this it seems therefore that *Pul* founded the walls and the palaces of *Babylon*, and left the city with the province of *Chaldæa* to his younger son *Nabonassar*; and that *Nabonassar* finished what his father began, and erected the Temple of *Jupiter Belus* to his father: and that *Semiramis* lived in those days, and was the Queen of *Nabonassar*, because one of the gates of *Babylon* was called the gate of *Semiramis*, as *Herodotus* affirms: but whether she continued to Reign there after her husband's death may be doubted.

Pul therefore was succeeded at *Nineveh* by his elder son *Tiglath-pileser*, at the same time that he left *Babylon* to his younger son *Nabonassar*. *Tiglath-pileser*, the second King of *Assyria*, warred in *Phœnicia*, and captivated *Galilee* with the two Tribes and an half, in the days of *Pekah* King of *Israel*, and placed them in *Halah*, and *Habor*, and *Hara*, and at the river *Gozan*, places lying on the western borders of *Media*, between *Assyria* and the *Caspian* sea, 2 *King*. xv. 29, & 1 *Chron*. v. 26. and about the fifth or sixth year

year of *Nabonaſſar*, he came to the aſſiſtance of the King of *Judah* againſt the Kings of *Iſrael* and *Syria*, and overthrew the Kingdom of *Syria*, which had been ſeated at *Damaſcus* ever ſince the days of King *David*, and carried away the *Syrians* to *Kir* in *Media*, as *Amos* had propheſied, and placed other nations in the regions of *Damaſcus*, 2 *King*. xv. 37, & xvi. 5, 9. *Amos* i. 5. *Joſeph. Antiq.* l. 9. c. 13. whence it ſeems that the *Medes* were conquered before, and that the Empire of the *Aſſyrians* was now grown great: for *the God of* Iſrael *ſtirred up the ſpirit of* Pul *King of* Aſſyria, *and the ſpirit of* Tiglath-pileſer *King of* Aſſyria to make war, 1 *Chron.* v. 26.

Shalmaneſer or *Salmanaſſer*, called *Enemeſſar* by *Tobit*, invaded [y] all *Phœnicia*, took the city of *Samaria*, and captivated *Iſrael*, and placed them in *Chalach* and *Chabor*, by the river *Gozan*, and in the cities of the *Medes*; and *Hoſea* [z] ſeems to ſay that he took *Arbela*: and his ſucceſſor *Sennacherib* ſaid that his fathers had conquered alſo *Gozan*, and *Haran* or *Carrhæ*, and *Reſeph* or *Reſen*, and the children of *Eden*, and *Arpad* or the *Aradii*, 2 *King*. xix. 12.

[y] Tobit. i. 13. Annal. Tyr. apud Joſeph. Ant l. 9. c. 14.
[z] Hoſea x. 14.

Sennacherib the ſon of *Shalmaneſer* in the 14th year of *Hezekiah* invaded *Phœnicia*, and took ſeveral cities of *Judah*, and attempted

Egypt; and *Sethon* or *Sevechus* King of *Egypt* and *Tirhakah* King of *Ethiopia* coming againſt him, he loſt in one night 185000 men, as ſome ſay by a plague, or perhaps by lightning, or a fiery wind which blows ſometimes in the neighbouring deſerts, or rather by being ſurpriſed by *Sethon* and *Tirhakah*: for the *Egyptians* in memory of this action erected a ſtatue to *Sethon*, holding in his hand a mouſe, the *Egyptian* ſymbol of deſtruction. Upon this defeat *Sennacherib* returned in haſte to *Nineveh*, and [a] his Kingdom became troubled, ſo that *Tobit* could not go into *Media*, the *Medes* I think at this time revolting: and he was ſoon after ſlain by two of his ſons who fled into *Armenia*, and his ſon *Aſſerhadon* ſucceeded him. At that time did *Merodach Baladan* or *Mardocempad* King of *Babylon* ſend an embaſſy to *Hezekiah* King of *Judah*.

[a] Tobit. i. 15.

Aſſerhadon, [b] called *Sarchedon* by *Tobit*, *Aſordan* by the LXX, and *Aſſaradin* in *Ptolomy*'s Canon, began his Reign at *Nineveh*, in the year of *Nabonaſſar* 42; and in the year 68 extended it over *Babylon*: then he carried the remainder of the *Samaritans* into captivity, and peopled *Samaria* with captives brought from ſeveral parts of his Kingdom, the *Dinaites*, the *Apharſachites*, the *Tarpelites*, the *Apharſites*, the *Arche-*

[b] Tobit. i. 21. 2 King. xix. 37. Ptol. Canon.

Archevites, the *Babylonians*, the *Suſanchites*, the *Dehavites*, the *Elamites*, *Ezra* iv. 2, 9. and therefore he Reigned over all theſe nations. *Pekah* and *Rezin* Kings of *Samaria* and *Damaſcus*, invaded *Judæa* in the firſt year of *Ahaz*, and within 65 years after, that is in the 21ſt year of *Manaſſeh*, *Anno Nabonaſſ.* 69, *Samaria* by this captivity ceaſed to be a people, *Iſa.* vii. 8. Then *Aſſerhadon* invaded *Judæa*, took *Azoth*, carried *Manaſſeh* captive to *Babylon*, and [c] captivated alſo *Egypt*, *Thebais*, and *Ethiopia* above *Thebais*: and by this war he ſeems to have put an end to the Reign of the *Ethiopians* over *Egypt*, in the year of *Nabonaſſar* 77 or 78.

[c] Iſa. xx. 1, 3, 4.

In the Reign of *Sennacherib* and *Aſſerhadon*, the *Aſſyrian* Empire ſeems arrived at its greatneſs, being united under one Monarch, and containing *Aſſyria*, *Media*, *Apolloniatis*, *Suſiana*, *Chaldæa*, *Meſopotamia*, *Cilicia*, *Syria*, *Phœnicia*, *Egypt*, *Ethiopia*, and part of *Arabia*, and reaching eaſtward into *Elymais*, and *Parætacene*, a province of the *Medes*: and if *Chalach* and *Chabor* be *Colchis* and *Iberia*, as ſome think, and as may ſeem probable from the circumciſion uſed by thoſe nations 'till the days of *Herodotus*, we are alſo to add theſe two Provinces, with the two *Armenia's*, *Pontus* and *Cappadocia*, as far as to the river *Halys*: for [d] *Herodotus* tells us, that the

[d] Herod. l. 1. c. 72. & l. 7. c. 63.

the people of *Cappadocia* as far as to that river were called *Syrians* by the *Greeks*, both before and after the days of *Cyrus*, and that the *Aſſyrians* were alſo called *Syrians* by the *Greeks*.

Yet the *Medes* revolted from the *Aſſyrians* in the latter end of the Reign of *Sennacherib*, I think upon the ſlaughter of his army near *Egypt* and his flight to *Nineveh*: for at that time the eſtate of *Sennacherib* was troubled, ſo that *Tobit* could not go into *Media* as he had done before, *Tobit* i. 15. and ſome time after, *Tobit* adviſed his ſon to go into *Media* where he might expect peace, while *Nineveh*, according to the propheſy of *Jonah*, ſhould be deſtroyed. *Cteſias* wrote that *Arbaces* a *Mede* being admitted to ſee *Sardanapalus* in his palace, and obſerving his voluptuous life amongſt women, revolted with the *Medes*, and in conjunction with *Beleſis* a *Babylonian* overcame him, and cauſed him to ſet fire to his palace and burn himſelf: but he is contradicted by other authors of better credit; for *Duris* and [c] many others wrote that *Arbaces* upon being admitted into the palace of *Sardanapalus*, and ſeeing his effeminate life, ſlew himſelf; and *Cleitarchus*, that *Sardanapalus* died of old age, after he had loſt his dominion over *Syria*: he loſt it by the revolt of the weſtern nations; and *Herodotus*

[c] Apud Athenæum l. xii. p. 528.

[f] tells us, that the *Medes* revolted firſt, and defended their liberty by force of arms againſt the *Aſſyrians*, without conquering them; and at their firſt revolting had no King, but after ſome time ſet up *Dejoces* over them, and built *Ecbatane* for his reſidence; and that *Dejoces* Reigned only over *Media*, and had a peaceable Reign of 54 years, but his ſon and ſucceſſor *Phraortes* made war upon his neighbours, and conquered *Perſia*; and that the *Syrians* alſo, and other weſtern nations, at length revolted from the *Aſſyrians*, being encouraged thereunto by the example of the *Medes*; and that after the revolt of the weſtern nations, *Phraortes* invaded the *Aſſyrians*, but was ſlain by them in that war, after he had Reigned twenty and two years. He was ſucceeded by *Aſtyages*.

[f] Herod. l. 1. c. 96. &c.

Now *Aſſerhadon* ſeems to be the *Sardanapalus* who died of old age after the revolt of *Syria*, the name *Sardanapalus* being derived from *Aſſerhadon-Pul*. *Sardanapalus* was the [g] ſon of *Anacyndaraxis*, *Cyndaraxis*, or *Anabaxaris*, King of *Aſſyria*; and this name ſeems to have been corruptly written for *Sennacherib* the father of *Aſſerhadon*. *Sardanapalus* built *Tarſus* and *Anchiale* in one day, and therefore Reigned over *Cilicia*, before the revolt of the weſtern nations: and if he be the ſame King with *Aſſerhadon*, he

[g] Athenæus l. 12. p. 529, 530.

he was ſucceeded by *Saoſduchinus* in the year of *Nabonaſſar* 81; and by this revolution *Manaſſeh* was ſet at liberty to return home and fortify *Jeruſalem*: and the *Egyptians* alſo, after the *Aſſyrians* had harraſſed *Egypt* and *Ethiopia* three years, *Iſa.* xx. 3, 4. were ſet at liberty, and continued under twelve contemporary Kings of their own nation, as above. The *Aſſyrians* invaded and conquered the *Egyptians* the firſt of the three years, and Reigned over them two years more: and theſe two years are the interregnum which *Africanus*, from *Manetho*, places next before the twelve Kings. The *Scythians* of *Touran* or *Turqueſtan* beyond the river *Oxus* began in thoſe days to infeſt *Perſia*, and by one of their inroads might give occaſion to the revolt of the weſtern nations.

In the year of *Nabonaſſar* 101, *Saoſduchinus*, after a Reign of twenty years, was ſucceeded at *Babylon* by *Chyniladon*, and I think at *Nineveh* alſo, for I take *Chyniladon* to be that *Nabuchodonoſor* who is mentioned in the book of *Judith*; for the hiſtory of that King ſuits beſt with theſe times: for there it is ſaid that Nabuchodonoſor *King of the* Aſſyrians *who Reigned at* Nineveh, *that great city, in the twelfth year of his Reign made war upon* Arphaxad *King of the* Medes, and was then left alone

alone by a defection of the auxiliary nations of *Cilicia*, *Damaſcus*, *Syria*, *Phœnicia*, *Moab*, *Ammon*, and *Egypt*; and without their help routed the army of the *Medes*, and ſlew *Arphaxad*: and *Arphaxad* is there ſaid to have built *Ecbatane*, and therefore was either *Dejoces*, or his ſon *Phraortes*, who might finiſh the city founded by his father: and *Herodotus* tells the ſame ſtory of a King of *Aſſyria*, who routed the *Medes*, and ſlew their King *Phraortes*; and ſaith that in the time of this war the *Aſſyrians* were left alone by the defection of the auxiliary nations, being otherwiſe in good condition: *Arphaxad* was therefore the *Phraortes* of *Herodotus*, and by conſequence was ſlain near the beginning of the Reign of *Joſiah*: for this war was made after *Phœnicia*, *Moab*, *Ammon*, and *Egypt* had been conquered and revolted, *Judith* i. 7, 8, 9. and by conſequence after the Reign of *Aſſerhadon* who conquered them: it was made when the *Jews* were newly returned from captivity, *and the Veſſels and Altar and Temple were ſanctified after the profanation*, *Judith* iv. 3. that is ſoon after *Manaſſeh* their King had been carried captive to *Babylon* by *Aſſerhadon*; and upon the death of that King, or ſome other change in the *Aſſyrian* Empire, had been releaſed with the *Jews* from that captivity,

[h] Herod. l. 1. c. 102.

and

and had repaired the Altar, and reſtored the ſacrifices and worſhip of the Temple, 2 *Chron.* xxxiii. 11, 16. In the *Greek* verſion of the book of *Judith*, chap. v. 18. it is ſaid, that *the Temple of God was caſt to the ground*; but this is not ſaid in *Jerom*'s verſion; and in the *Greek* verſion, chap. iv. 3, and chap. xvi. 20, it is ſaid, that *the veſſels, and the altar, and the houſe were ſanctified after the prophanation*, and in both verſions, chap. iv. 11, the Temple is repreſented ſtanding.

After this war *Nabuchodonoſor* King of *Aſſyria*, in the 13th year of his Reign, according to the verſion of *Jerom*, ſent his captain *Holofernes* with a great army to avenge himſelf on all the weſt country; becauſe they had diſobeyed his commandment: and *Holofernes* went forth with an army of 12000 horſe, and 120000 foot of *Aſſyrians*, *Medes* and *Perſians*, and reduced *Cilicia*, *Meſopotamia*, and *Syria*, and *Damaſcus*, and part of *Arabia*, and *Ammon*, and *Edom*, and *Madian*, and then came againſt *Judæa*: and this was done when the government was in the hands of the High-Prieſt and Antients of *Iſrael*, *Judith* iv. 8. and vii. 23. and by conſequence not in the Reign of *Manaſſeh* or *Amon*, but when *Joſiah* was a child. In times of proſperity the children of *Iſrael* were apt to go

go after false Gods, and in times of affliction to repent and turn to the Lord. So *Manasseh* a very wicked King, being captivated by the *Assyrians*, repented; and being released from captivity restored the worship of the true God: So when we are told that *Josiah in the eighth year of his Reign, while he was yet young, began to seek after the God of* David *his father, and in the twelfth year of his Reign began to purge* Judah *and* Jerusalem *from Idolatry, and to destroy the High Places, and Groves, and Altars and Images of Baalim,* 2 *Chron.* xxxiv. 3. we may understand that these acts of religion were occasioned by impending dangers, and escapes from danger. When *Holofernes* came against the western nations, and spoiled them, then were the *Jews* terrified, and they fortified *Judæa*, and *cryed unto God with great fervency, and humbled themselves in sackcloth, and put ashes on their heads, and cried unto the God of* Israel *that he would not give their wives and their children and cities for a prey, and the Temple for a profanation: and the High-priest, and all the Priests put on sackcloth and ashes, and offered daily burnt offerings with vows and free gifts of the people,* *Judith* iv. and then began *Josiah* to seek after the God of his father *David*: and after *Judith* had slain *Holofernes*, and the *Assyrians* were fled,

and the *Jews* who purſued them were returned to *Jeruſalem, they worſhipped the Lord, and offered burnt offerings and gifts, and continued feaſting before the ſanctuary for the ſpace of three months, Judith* xvi. 18. and then did *Joſiah* purge *Judah* and *Jeruſalem* from Idolatry. Whence it ſeems to me that the eighth year of *Joſiah* fell in with the fourteenth or fifteenth of *Nabuchodonoſor*, and that the twelfth year of *Nabuchodonoſor*, in which *Phraortes* was ſlain, was the fifth or ſixth of *Joſiah*. *Phraortes* Reigned 22 years according to *Herodotus*, and therefore ſucceeded his father *Dejoces* about the 40th year of *Manaſſeh*, *Anno Nabonaſſ.* 89, and was ſlain by the *Aſſyrians*, and ſucceeded by *Aſtyages*, *Anno Nabonaſſ.* 111. *Dejoces* Reigned 53 years according to *Herodotus*, and theſe years began in the 16th year of *Hezekiah*; which makes it probable that the *Medes* dated them from the time of their revolt: and according to all this reckoning, the Reign of *Nabuchodonoſor* fell in with that of *Chyniladon*; which makes it probable that they were but two names of one and the ſame King.

Soon after the death of *Phraortes* [i] the *Scythians* under *Madyes* or *Medus* invaded *Media*, and beat the *Medes* in battle, *Anno Nabonaſſ.* 113, and went thence towards *Egypt*, but

[i] Herod. l. 1. c. 103. Steph. in Παρθυαῖοι.

were met in *Phœnicia* by *Pſammitichus* and bought off, and returning Reigned over a great part of *Aſia*: but in the end of about 28 years were expelled; many of their Princes and commanders being ſlain in a feaſt by the *Medes* under the conduct of *Cyaxeres*, the ſucceſſor of *Aſtyages*, juſt before the deſtruction of *Nineveh*, and the reſt being ſoon after forced to retire.

In the year of *Nabonaſſar* 123, [j] *Nabopolaſſar* the commander of the forces of *Chyniladon* the King of *Aſſyria* in *Chaldæa* revolted from him, and became King of *Babylon*; and *Chyniladon* was either then, or ſoon after, ſucceeded at *Nineveh* by the laſt King of *Aſſyria*, called *Sarac* by *Polyhiſtor*: and at length *Nebuchadnezzar*, the ſon of *Nabopolaſſar*, married *Amyite* the daughter of *Aſtyages* and ſiſter of *Cyaxeres*; and by this marriage the two families having contracted affinity, they conſpired againſt the *Aſſyrians*; and *Nabopolaſſer* being now grown old, and *Aſtyages* being dead, their ſons *Nebuchadnezzar* and *Cyaxeres* led the armies of the two nations againſt *Nineveh*, ſlew *Sarac*, deſtroyed the city, and ſhared the Kingdom of the *Aſſyrians*. This victory the *Jews* refer to the *Chaldæans*; the *Greeks* to the *Medes*; *Tobit*, *Polyhiſtor*, *Joſephus*, and *Cteſias* to both. It gave a beginning to the great ſucceſſes of *Nebuchad-*

[j] Alexander Polyhiſt. apud Euſeb. in Chron. p. 46. & apud Syncellum. p. 210.

nezzar and *Cyaxeres*, and laid the foundation of the two collateral Empires of the *Babylonians* and *Medes*; theſe being branches of the *Aſſyrian* Empire: and thence the time of the fall of the *Aſſyrian* Empire is determined, the conquerors being then in their youth. In the Reign of *Joſiah*, when *Zephaniah* propheſied, *Nineveh* and the Kingdom of *Aſſyria* were ſtanding, and their fall was predicted by that Prophet, *Zeph.* i. 1, and ii. 13. and in the end of his Reign *Pharaoh Nechoh* King of *Egypt*, the ſucceſſor of *Pſammitichus*, went up againſt the King of *Aſſyria* to the river *Euphrates*, to fight againſt *Carchemiſh* or *Circutium*, and in his way thither ſlew *Joſiah*, 2 *Kings* xxiii. 29. 2 *Chron.* xxxv. 20. and therefore the laſt King of *Aſſyria* was not yet ſlain. But in the third and fourth year of *Jehoiakim* the ſucceſſor of *Joſiah*, the two conquerors having taken *Nineveh* and finiſhed their war in *Aſſyria*, proſecuted their conqueſts weſtward, and leading their forces againſt the King of *Egypt*, as an invader of their right of conqueſt, they beat him at *Carchemiſh*, and [i] took from him whatever he had newly taken from the *Aſſyrians*: and therefore we cannot err above a year or two, if we refer the deſtruction of *Nineveh*, and fall of the *Aſſyrian* Empire, to the ſecond year of *Jehoiakim*, *Anno Nabonaſſ.* 140.

[i] 2 Kings xxiv. 7. Jer. xlvi. 2. Eupolemus apud Euſeb. Præp. l. 9. c. 35.

The name of the laſt King *Sarac* might perhaps be contracted from *Sarchedon*, as this name was from *Aſſerhadon*, *Aſſerhadon-Pul*, or *Sardanapalus*.

While the *Aſſyrians* Reigned at *Nineveh*, *Perſia* was divided into ſeveral Kingdoms; and amongſt others there was a Kingdom of *Elam*, which flouriſhed in the days of *Hezekiah*, *Manaſſeh*, *Joſiah*, and *Jehoiakim* Kings of *Judah*, and fell in the days of *Zedekiah*, *Jer.* xxv. 25, and xlix. 34, and *Ezek.* xxxii. 24. This Kingdom ſeems to have been potent, and to have had wars with the King of *Touran* or *Scythia* beyond the river *Oxus* with various ſucceſs, and at length to have been ſubdued by the *Medes* and *Babylonians*, or one of them. For while *Nebuchadnezzar* warred in the weſt, *Cyaxeres* recovered the *Aſſyrian* provinces of *Armenia*, *Pontus*, and *Cappadocia*, and then they went eaſtward againſt the provinces of *Perſia* and *Parthia*. Whether the *Piſchdadians*, whom the *Perſians* reckon to have been their oldeſt Kings, were Kings of the Kingdom of *Elam*, or of that of the *Aſſyrians*, and whether *Elam* was conquered by the *Aſſyrians* at the ſame time with *Babylonia* and *Suſiana* in the Reign of *Aſſerhadon*, and ſoon after revolted, I leave to be examined.

CHAP.

CHAP. IV.

Of the two Contemporary Empires of the Babylonians *and* Medes.

BY the fall of the *Aſſyrian* Empire the Kingdoms of the *Babylonians* and *Medes* grew great and potent. The Reigns of the Kings of *Babylon* are ſtated in *Ptolemy*'s Canon: for underſtanding of which you are to note that every King's Reign in that Canon began with the laſt *Thoth* of his predeceſſor's Reign, as I gather by comparing the Reigns of the *Roman* Emperors in that Canon with their Reigns recorded in years, months, and days, by other Authors: whence it appears from that Canon that *Aſſerhadon* died in the year of *Nabonaſſar* 81, *Saoſduchinus* his ſucceſſor in the year 101, *Chyniladon* in the year 123, *Nabopolaſſar* in the year 144, and *Nebuchadnezzar* in the year 187. All theſe Kings, and ſome others mentioned in the Canon, Reigned ſucceſſively over *Babylon*, and this laſt King died in the 37th year of *Jechoniah's* captivity, 2 *Kings* xxv. 27. and therefore *Jechoniah* was captivated in the 150th year of *Nabonaſſar*.

This

This captivity was in the eighth year of *Nebuchadnezzar*'s Reign, 2 *Kings* xxiv. 12. and eleventh of *Jehoiakim*'s: for the firſt year of *Nebuchadnezzar*'s Reign was the fourth of *Jehoiakim*'s, *Jer.* xxv. 1. and *Jehoiakim* Reigned eleven years before this captivity, 2 *Kings* xxiii. 36. 2 *Chron.* xxxvi. 5. and *Jechoniah* three months, ending with the captivity; and the tenth year of *Jechoniah*'s captivity, was the eighteenth year of *Nebuchadnezzar*'s Reign, *Jer.* xxxii. 1. and the eleventh year of *Zedekiah*, in which *Jeruſalem* was taken, was the nineteenth of *Nebuchadnezzar*, *Jer.* lii. 5, 12. and therefore *Nebuchadnezzar* began his Reign in the year of *Nabonaſſar* 142, that is, two years before the death of his father *Nabopolaſſar*, he being then made King by his father; and *Jehoiakim* ſucceeded his father *Joſiah* in the year of *Nabonaſſar* 139; and *Jeruſalem* was taken and the Temple burnt in the year of *Nabonaſſar* 160, about twenty years after the deſtruction of *Nineveh*.

The Reign of *Darius Hyſtaſpis* over *Perſia*, by the Canon and the conſent of all Chronologers, and by ſeveral Eclipſes of the Moon, began in ſpring in the year of *Nabonaſſar* 227: and *in the fourth year of King* Darius, *in the 4th day of the ninth month, which is the month* Chiſleu, *when*

when the Jews *had ſent unto the houſe of God, ſaying, ſhould I weep in the fifth month as I have done theſe ſo many years? the word of the Lord came unto* Zechariah, *ſaying, ſpeak to all the people of the Land, and to the Prieſts, ſaying; when ye faſted and mourned in the fifth and ſeventh month even thoſe ſeventy years, did ye at all faſt unto me? Zech.* vii. Count backwards thoſe ſeventy years in which they faſted in the fifth month for the burning of the Temple, and in the ſeventh for the death of *Gedaliah*; and the burning of the Temple and death of *Gedaliah*, will fall upon the fifth and ſeventh *Jewiſh* months, in the year of *Nabonaſſar* 160, as above.

As the *Chaldæan* Aſtronomers counted the Reigns of their Kings by the years of *Nabonaſſar*, beginning with the month *Thoth*, ſo the *Jews*, as their Authors tell us, counted the Reigns of theirs by the years of *Moſes*, beginning every year with the month *Niſan*: for if any King began his Reign a few days before this month began, it was reckoned to him for a whole year, and the beginning of this month was accounted the beginning of the ſecond year of his Reign; and according to this reckoning the firſt year of *Jehojakim* began with the month *Niſan*, *Anno Nabonaſſ.* 139, tho' his Reign might

might not really begin 'till five or ſix months after; and the fourth year of *Jehoiakim*, and firſt of *Nebuchadnezzar*, according to the reckoning of the *Jews*, began with the month *Niſan*, *Anno Nabonaſſ.* 142; and the firſt year of *Zedekiah*, and of *Jeconiah*'s captivity, and ninth year of *Nebuchadnezzar*, began with the month *Niſan*, in the year of *Nabonaſſar* 150; and the tenth year of *Zedekiah*, and 18th of *Nebuchadnezzar*, began with the month *Niſan* in the year of *Nabonaſſar* 159. Now in the ninth year of *Zedekiah*, *Nebuchadnezzar* invaded *Judæa* and the cities thereof, and in the tenth month of that year, and tenth day of the month, he and his hoſt beſieged *Jeruſalem*, 2 *Kings* xxv. 1. *Jer.* xxxiv. 1, xxxix. 1, and lii. 4. From this time to the tenth month in the ſecond year of *Darius* are juſt ſeventy years, and accordingly, *upon the 24th day of the eleventh month of the ſecond year of* Darius, *the word of the Lord came unto* Zechariah,------ *and the Angel of the Lord ſaid, Oh Lord of Hoſts, how long wilt thou not have mercy on* Jeruſalem, *and on the cities of* Judah, *againſt which thou haſt had indignation, theſe threeſcore and ten years, Zech.* i. 7, 12. So then the ninth year of *Zedekiah*, in which this indignation againſt *Jeruſalem* and the cities of *Judah* began, commenced with the month *Niſan* in

the year of *Nabonaſſar* 158; and the eleventh year of *Zedekiah*, and nineteenth of *Nebuchadnezzar*, in which the city was taken and the Temple burnt, commenced with the month *Niſan* in the year of *Nabonaſſar* 160, as above.

By all theſe characters the years of *Jehoiakim*, *Zedekiah*, and *Nebuchadnezzar*, ſeem to be ſufficiently determined, and thereby the Chronology of the *Jews* in the Old Teſtament is connected with that of later times: for between the death of *Solomon* and the ninth year of *Zedekiah*, wherein *Nebuchadnezzar* invaded *Judæa*, and began the Siege of *Jeruſalem*, there were 390 years, as is manifeſt both by the propheſy of *Ezekiel*, chap. iv, and by ſumming up the years of the Kings of *Judah*; and from the ninth year of *Zedekiah* incluſively to the vulgar *Æra* of *Chriſt*, there were 590 years: and both theſe numbers, with half the Reign of *Solomon*, make up a thouſand years.

[a] 2 King. xxiii. 29, &c.

In the [a] end of the Reign of *Joſiah*, *Anno Nabonaſſ.* 139, *Pharaoh Nechoh*, the ſucceſſor of *Pſammitichus*, came with a great army out of *Egypt* againſt the King of *Aſſyria*, and being denied paſſage through *Judæa*, beat the *Jews* at *Megiddo* or *Magdolus* before *Egypt*, ſlew *Joſiah* their King, marched to *Carchemiſh* or *Circutium*, a town of *Meſopotamia* upon *Euphrates*, and

and took it, poſſeſt himſelf of the cities of *Syria*, ſent for *Jehoahaz* the new King of *Judah* to *Riblah* or *Antioch*, depoſed him there, made *Jehojakim* King in the room of *Joſiah*, and put the Kingdom of *Judah* to tribute: but the King of *Aſſyria* being in the mean time beſieged and ſubdued, and *Nineveh* deſtroyed by *Aſſuerus* King of the *Medes*, and *Nebuchadnezzar* King of *Babylon*, and the conquerors being thereby entitled to the countries belonging to the King of *Aſſyria*, they led their victorious armies againſt the King of *Egypt* who had ſeized part of them. For *Nebuchadnezzar*, aſſiſted [b] by *Aſtibares*, that is, by *Aſtivares*, *Aſſuerus*, *Ackſweres*, *Axeres*, or *Cy-Axeres*, King of the *Medes*, in the [c] third year of *Jehoiakim*, came with an army of *Babylonians*, *Medes*, *Syrians*, *Moabites* and *Ammonites*, to the number of 10000 chariots, and 180000 foot, and 120000 horſe, and laid waſte *Samaria*, *Galilee*, *Scythopolis*, and the *Jews* in *Galaaditis*, and beſieged *Jeruſalem*, and took King *Jehoiakim* alive, and [d] bound him in chains for a time, and carried to *Babylon Daniel* and others of the people, and part of what Gold and Silver and Braſs they found in the Temple: and in [e] the fourth year of *Jehoiakim*, which was the twentieth of *Nabopolaſſar*, they routed the army of *Pharaoh Necho*

[b] Eupolemus apud Euſeb. Præp. l. 9. c. 39. 2 King. xxiv. 2, 7.

[c] Dan. i. 1.

[d] Dan. i. 2. 2 Chron. xxxvi. 6.

[e] Jer. xlvi. 2.

choh at *Carchemiſh*, and by purſuing the war took from the King of *Egypt* whatever pertained to him from the river of *Egypt* to the river of *Euphrates*. This King of *Egypt* is called by *Beroſus*, [f] the *Satrapa* of *Egypt*, *Cœle-Syria*, and *Phœnicia*; and this victory over him put an end to his Reign in *Cœle-Syria* and *Phœnicia*, which he had newly invaded, and gave a beginning to the Reign of *Nebuchadnezzar* there: and by the conqueſts over *Aſſyria* and *Syria* the ſmall Kingdom of *Babylon* was erected into a potent Empire.

[f] Apud Joſeph. Antiq. l. 10. c. 11.

Whilſt *Nebuchadnezzar* was acting in *Syria*, [g] his father *Nabopolaſſar* died, having Reigned 21 years; and *Nebuchadnezzar* upon the news thereof, having ordered his affairs in *Syria* returned to *Babylon*, leaving the captives and his army with his ſervants to follow him: and from henceforward he applied himſelf ſometimes to war, conquering *Sittacene*, *Suſiana*, *Arabia*, *Edom*, *Egypt*, and ſome other countries; and ſometimes to peace, adorning the Temple of *Belus* with the ſpoils that he had taken; and the city of *Babylon* with magnificent walls and gates, and ſtately palaces and penſile gardens, as *Beroſus* relates; and amongſt other things he cut the new rivers *Naarmalcha* and *Pallacopas* above *Babylon*, and built the city of *Teredon*.

[g] Berof. apud Joſeph. Ant. l. 10. c. 11.

Judæa

Judæa was now in ſervitude under the King of *Babylon*, being invaded and ſubdued in the third and fourth years of *Jehoiakim*, *and* Jehoiakim *ſerved him three years, and then turned and rebelled*, 2 *King*. xxiv. 1. While *Nebuchadnezzar* and the army of the *Chaldæans* continued in *Syria*, *Jehojakim* was under compulſion; after they returned to *Babylon*, *Jehojakim* continued in fidelity three years, that is, during the 7th, 8th and 9th years of his Reign, and rebelled in the tenth: whereupon in the return or end of the year, that is in ſpring, he ſent [h] and beſieged *Jeruſalem*, captivated *Jeconiah* the ſon and ſucceſſor of *Jehoiakim*, ſpoiled the Temple, and carried away to *Babylon* the Princes, craftsmen, ſmiths, and all that were fit for war: and, when none remained but the pooreſt of the people, made [i] *Zedekiah* their King, and bound him upon oath to ſerve the King of *Babylon*: this was in ſpring in the end of the eleventh year of *Jehoiakim*, and beginning of the year of *Nabonaſſar* 150.

[h] 2 King. xxiv. 12, 14. 2 Chron. xxxvi. 10.

[i] 2 Kings xxiv. 17. Ezek. xvii. 13, 16, 18.

Zedekiah notwithſtanding his oath [k] revolted, and made a covenant with the King of *Egypt*, and therefore *Nebuchadnezzar* in the ninth year of *Zedekiah* [l] invaded *Judæa* and the cities thereof, and in the tenth *Jewiſh* month of that year beſieged *Jeruſalem* again, and in the eleventh

[k] Ezek. xvii. 15.

[l] 2 King. xxv. 1, 2, 8. Jer. xxxii. 1, & xxxix. 1, 2.

venth year of *Zedekiah*, in the 4th and 5th months, after a ſiege of one year and an half, took and burnt the City and Temple.

Nebuchadnezzar after he was made King by his father Reigned over *Phœnicia* and *Cœle-Syria* 45 years, and [m] after the death of his father 43 years, and [n] after the captivity of *Jeconiah* 37; and then was ſucceeded by his ſon *Evilmerodach*, called *Iluarodamus* in *Ptolemy*'s Canon. *Jerome* [o] tells us, that *Evilmerodach* Reigned ſeven years in his father's life-time, while his father did eat graſs with oxen, and after his father's reſtoration was put in priſon with *Jeconiah* King of *Judah* 'till the death of his father, and then ſucceeded in the Throne. In the fifth year of *Jeconiah*'s captivity, *Belſhazzar* was next in dignity to his father *Nebuchadnezzar*, and was deſigned to be his ſucceſſor, *Baruch* i. 2, 10, 11, 12, 14, and therefore *Evilmerodach* was even then in diſgrace. Upon his coming to the Throne [p] he brought his friend and companion *Jeconiah* out of priſon on the 27th day of the twelfth month; ſo that *Nebuchadnezzar* died in the end of winter, *Anno Nabonaſſ.* 187.

Evilmerodach Reigned two years after his father's death, and for his luſt and evil manners was ſlain by his ſiſter's husband *Nerigliſſar*, or *Nergalaſſar*, *Nabonaſſ.* 189, according to the Canon.

[m] Canon. & Beroſ.
[n] 2 King. xxv. 27.
[o] Hieron. in Iſa. xiv. 19.
[p] 2 King. xxv. 27. 29, &c.

Nerigliſſar, in the name of his young ſon *Laboſordachus*, or *Laboaſſerdach*, the grand-child of *Nebuchadnezzar* by his daughter, Reigned four years, according to the Canon and *Beroſus*, including the ſhort Reign of *Laboaſſerdach* alone: for *Laboaſſerdach*, according to *Beroſus* and *Joſephus*, Reigned nine months after the death of his father, and then for his evil manners was ſlain in a feaſt, by the conſpiracy of his friends with *Nabonnedus* a *Babylonian*, to whom by conſent they gave the Kingdom: but theſe nine months are not reckoned apart in the Canon.

Nabonnedus, or *Nabonadius*, according to the Canon, began his Reign in the year of *Nabonaſſar* 193, Reigned ſeventeen years, and ended his Reign in the year of *Nabonaſſar* 210, being then vanquiſhed and *Babylon* taken by *Cyrus*.

Herodotus calls this laſt King of *Babylon*, *Labynitus*, and ſays that he was the ſon of a former *Labynitus*, and of *Nitocris* an eminent Queen of *Babylon*: by the father he ſeems to underſtand that *Labynitus*, who, as he tells us, was King of *Babylon* when the great Eclipſe of the Sun predicted by *Thales* put an end to the five years war between the *Medes* and *Lydians*; and this was the great *Nebuchadnezzar*. *Daniel* [q] calls the laſt King of *Babylon*, *Belſhazzar*, and ſaith that *Nebuchadnezzar* was his father: and *Joſephus* tells

[q] Dan. v. 2.

[r] Joſ. Ant. l. 10. c. 11.

tells us, [r] that the laſt King of *Babylon* was called *Naboandel* by the *Babylonians*, and Reigned ſeventeen years; and therefore he is the ſame King of *Babylon* with *Nabonnedus* or *Labynitus*; and this is more agreeable to ſacred writ than to make *Nabonnedus* a ſtranger to the royal line: for all *nations were to ſerve* Nebuchadnezzar *and his poſterity, till the very time of his land ſhould come, and many nations ſhould ſerve themſelves of him*, *Jer.* xxvii. 7. *Belſhazzar* was born and lived in honour before the fifth year of *Jeconiah*'s captivity, which was the eleventh year of *Nebuchadnezzar*'s Reign; and therefore he was above 34 years old at the death of *Evilmerodach*, and ſo could be no other King than *Nabonnedus*: for *Laboaſſerdach* the grandſon of *Nebuchadnezzar* was a child when he Reigned.

[s] Herod. l. 1. c. 184, 185.

Herodotus [s] tells us, that there were two famous Queens of *Babylon*, *Semiramis* and *Nitocris*; and that the latter was more skilful: ſhe obſerving that the Kingdom of the *Medes*, having ſubdued many cities, and among others *Nineveh*, was become great and potent, intercepted and fortified the paſſages out of *Media* into *Babylonia*; and the river which before was ſtraight, ſhe made crooked with great windings, that it might be more ſedate and leſs apt to overflow.

overflow: and on the ſide of the river above *Babylon*, in imitation of the Lake of *Mœris* in *Egypt*, ſhe dug a Lake every way forty miles broad, to receive the water of the river, and keep it for watering the land. She built alſo a bridge over the river in the middle of *Babylon*, turning the ſtream into the Lake 'till the bridge was built. *Philoſtratus* ſaith, [r] that ſhe made a bridge under the river two fathoms broad, meaning an arched vault over which the river flowed, and under which they might walk croſs the river: he calls her Μηδεῖα, a *Mede*.

[r] Philoſt. in vita Apollonii. l. 1. c. 15.

Beroſus tells us, that *Nebuchadnezzar* built a penſile garden upon arches, becauſe his wife was a *Mede* and delighted in mountainous proſpects, ſuch as abounded in *Media*, but were wanting in *Babylonia*: ſhe was *Amyite* the daughter of *Aſtyages*, and ſiſter of *Cyaxeres*, Kings of the *Medes*. *Nebuchadnezzar* married her upon a league between the two families againſt the King of *Aſſyria*: but *Nitocris* might be another woman who in the Reign of her ſon *Labynitus*, a voluptuous and vicious King, took care of his affairs, and for ſecuring his Kingdom againſt the *Medes*, did the works above mentioned. This is that Queen mentioned in *Daniel*, chap. v. ver. 10.

[t] Joſ. cont. Apion. l. 1. c. 21.

Joſephus [t] relates out of the *Tyrian* records, that in the Reign of *Ithobalus* King of *Tyre*, that city was beſieged by *Nebuchadnezzar* thirteen years together: in the end of that ſiege *Ithobalus* their King was ſlain, *Ezek.* xxviii. 8, 9, 10. and after him, according to the *Tyrian* records, Reigned *Baal* ten years, *Ecnibalus* and *Chelbes* one year, *Abbarus* three months, *Mytgonus* and *Geraſtratus* ſix years, *Balatorus* one year, *Merbalus* four years, and *Iromus* twenty years: and in the fourteenth year of *Iromus*, ſay the *Tyrian* records, the Reign of *Cyrus* began in *Babylonia*; therefore the ſiege of *Tyre* began 48 years and ſome months before the Reign of *Cyrus* in *Babylonia*: it began when *Jeruſalem* had been newly taken and burnt, with the Temple, *Ezek.* xxvi and by conſequence after the eleventh year of *Jeconiah*'s captivity, or 160th year of *Nabonaſſar*, and therefore the Reign of *Cyrus* in *Babylonia* began after the year of *Nabonaſſar* 208: it ended before the eight and twentieth year of *Jeconiah*'s captivity, or 176th year of *Nabonaſſar*, *Ezek.* xxix. 17. and therefore the Reign of *Cyrus* in *Babylonia* began before the year of *Nabonaſſar* 211. By this argument the firſt year of *Cyrus* in *Babylonia* was one of the two intermediate years 209, 210. *Cyrus* invaded *Babylonia* in the year of *Nabo-*

naſſar

naſſar 209; [v] *Babylon* held out, and the next year was taken, *Jer.* li. 39, 57. by diverting the river *Euphrates*, and entring the city through the emptied channel, and by conſequence after midſummer: for the river, by the melting of the ſnow in *Armenia*, overflows yearly in the beginning of ſummer, but in the heat of ſummer grows low. [w] *And that night was the King of* Babylon *ſlain, and* Darius *the* Mede, *or King of the* Medes, *took the Kingdom, being about threeſcore and two years old*: ſo then *Babylon* was taken a month or two after the ſummer ſolſtice, in the year of *Nabonaſſar* 210; as the Canon alſo repreſents.

[v] Herod. l. 1. c. 189, 190, 191. Xenoph. l. 7. p. 190, 191, 192. Ed. Paris.

[w] Dan. v. 30, 31. Joſeph. Ant. l. 10. c. 11.

The Kings of the *Medes* before *Cyrus* were *Dejoces*, *Phraortes*, *Aſtyages*, *Cyaxeres*, or *Cyaxares*, and *Darius*: the three firſt Reigned before the Kingdom grew great, the two laſt were great conquerors, and erected the Empire; for *Æſchylus*, who flouriſhed in the Reigns of *Darius Hyſtaſpis*, and *Xerxes*, and died in the 76th Olympiad, introduces *Darius* thus complaining of thoſe who perſuaded his ſon *Xerxes* to invade *Greece*; [x]

[x] Æſch. Perſæ v. 761.

Τοιγάρ σφιν ἔργον ἐστὶν ἀξιεργασμένον
Μέγιστον, αἰείμνηστον οἷον ἀδέπω,

Τὸ δ' ἄρυ Σάσων ἐξεκείνωσεν πεσόν·
Ἐξ ὅτε τιμὴν Ζεὺς ἄναξ τλῶδ' ὤπασεν,
Ἐν' ἄνδρα πάσης Ἀσιάδος μηλοτρόφου
Ταγεῖν, ἔχοντα σκῆπτρον εὐθυνήριον.
Μῆδος γὰρ ἦν ὁ πρῶτος ἡγεμὼν στρατοῦ·
Ἄλλος δ' ἐκείνου παῖς τόδ' ἔργον ἤνυσε·
Φρένες γὰρ αὐτοῦ θυμὸν οἰακοστρόφουν.
Τρίτος δ' ἀπ' αὐτοῦ Κῦρος, εὐδαίμων ἀνὴρ, &c.

They have done a work [*happen'd,*
The greateſt, and moſt memorable, ſuch as never
For it has emptied the falling Suſa: [*nour,*
From the time that King Jupiter *granted this ho-*
That one man ſhould Reign over all fruitful Aſia,
Having the imperial Scepter.
For he that firſt led the Army was a Mede;
The next, who was his ſon, finiſht the work,
For prudence directed his ſoul;
The third was Cyrus, *a happy man,* &c.

The Poet here attributes the founding of the *Medo-Perſian* Empire to the two immediate predeceſſors of *Cyrus*, the firſt of which was a *Mede*, and the ſecond was his ſon: the ſecond was *Darius* the *Mede*, the immediate predeceſſor of *Cyrus*, according to *Daniel*; and therefore the firſt was the father of *Darius*, that is,

Achſuerus, *Aſſuerus*, *Oxyares*, *Axeres*, Prince *Axeres*, or *Cy-Axeres*, the word *Cy* ſignifying a Prince: for *Daniel* tells us, that *Darius* was the ſon of *Achſuerus*, or *Ahaſuerus*, as the *Maſoretes* erroneouſly call him, of the ſeed of the *Medes*, that is, of the ſeed royal: this is that *Aſſuerus* who together with *Nebuchadnezzar* took and deſtroyed *Nineveh*, according to *Tobit*: which action is by the *Greeks* aſcribed to *Cyaxeres*, and by *Eupolemus* to *Aſtibares*, a name perhaps corruptly written for *Aſſuerus*. By this victory over the *Aſſyrians*, and ſubverſion of their Empire ſeated at *Nineveh*, and the enſuing conqueſts of *Armenia*, *Cappadocia* and *Perſia*, he began to extend the Reign of one man over all *Aſia*; and his ſon *Darius* the *Mede*, by conquering the Kingdoms of *Lydia* and *Babylon*, finiſhed the work: and the third King was *Cyrus*, a happy man for his great ſucceſſes under and againſt *Darius*, and large and peaceable dominion in his own Reign.

Cyrus lived ſeventy years, according to *Cicero*, and Reigned nine years over *Babylon*, according to *Ptolemy*'s Canon, and therefore was 61 years old at the taking of *Babylon*; at which time *Darius* the *Mede* was 62 years old, according to *Daniel*: and therefore *Darius* was two Generations younger than *Aſtyages*, the grandfather

ther of *Cyrus*: for *Aſtyages*, according to both [y] *Herodotus* and *Xenophon*, gave his daughter *Mandane* to *Cambyſes* a Prince of *Perſia*, and by them became the grandfather of *Cyrus*; and *Cyaxeres* was the ſon of *Aſtyages*, according [z] to *Xenophon*, and gave his Daughter to *Cyrus*. This daughter, [a] ſaith *Xenophon*, was reported to be very handſome, and uſed to play with *Cyrus* when they were both children, and to ſay that ſhe would marry him: and therefore they were much of the ſame age. *Xenophon* ſaith that *Cyrus* married her after the taking of *Babylon*; but ſhe was then an old woman: it's more probable that he married her while ſhe was young and handſome, and he a young man; and that becauſe he was the brother-in-law of *Darius* the King, he led the armies of the Kingdom until he revolted: ſo then *Aſtyages*, *Cyaxeres* and *Darius* Reigned ſucceſſively over the *Medes*; and *Cyrus* was the grandſon of *Aſtyages*, and married the ſiſter of *Darius*, and ſucceeded him in the Throne.

[y] Herod. l. 1. c. 107, 108. Xenophon. Cyropæd. l. 1. p. 3.

[z] Cyropæd. l. 1. p. 22.

[a] Cyropæd. l. viii. p. 228, 229.

Herodotus therefore [b] hath inverted the order of the Kings *Aſtyages* and *Cyaxeres*, making *Cyaxeres* to be the ſon and ſucceſſor of *Phraortes*, and the father and predeceſſor of *Aſtyages* the father of *Mandane*, and grandfather of *Cyrus*, and telling us, that this *Aſtyages* married *Ariene*

[b] Herod. l. 1. c. 73.

the daughter of *Alyattes* King of *Lydia*, and was at length taken priſoner and deprived of his dominion by *Cyrus*: and *Pauſanias* hath copied after *Herodotus*, in telling us that *Aſtyages* the ſon of *Cyaxeres* Reigned in *Media* in the days of *Alyattes* King of *Lydia*. *Cyaxeres* had a ſon who married *Ariene* the daughter of *Alyattes*; but this ſon was not the father of *Mandane*, and grandfather of *Cyrus*, but of the ſame age with *Cyrus*: and his true name is preſerved in the name of the *Darics*, which upon the conqueſt of *Cræſus* by the conduct of his General *Cyrus*, he coyned out of the gold and ſilver of the conquered *Lydians*: his name was therefore *Darius*, as he is called by *Daniel*; for *Daniel* tells us, that this *Darius* was a *Mede*, and that his father's name was *Aſſuerus*, that is *Axeres* or *Cyaxeres*, as above: conſidering therefore that *Cyaxeres* Reigned long, and that no author mentions more Kings of *Media* than one called *Aſtyages*, and that *Æſchylus* who lived in thoſe days knew but of two great Monarchs of *Media* and *Perſia*, the father and the ſon, older than *Cyrus*; it ſeems to me that *Aſtyages*, the father of *Mandane* and grandfather of *Cyrus*, was the father and predeceſſor of *Cyaxeres*; and that the ſon and ſucceſſor of *Cyaxeres* was called *Darius*. *Cyaxeres*, accord-

[c] Herod. l. 1. c. 106, 130.

[c] according to *Herodotus*, Reigned 40 years, and his ſucceſſor 35, and *Cyrus*, according to *Xenophon*, ſeven: *Cyrus* died *Anno Nabonaſſ.* 219, according to the Canon, and therefore *Cyaxeres* died *Anno Nabonaſſ.* 177, and began his Reign *Anno Nabonaſſ.* 137, and his father *Aſtyages* Reigned 26 years, beginning his Reign at the death of *Phraortes*, who was ſlain by the *Aſſyrians*, *Anno Nabonaſſ.* 111, as above.

[d] Herod. l. 1. c. 103.

Of all the Kings of the *Medes*, *Cyaxeres* was the greateſt warrior. *Herodotus* [d] ſaith that he was much more valiant than his anceſtors, and that he was the firſt who divided the Kingdom into provinces, and reduced the irregular and undiſciplined forces of the *Medes* into diſcipline and order: and therefore by the teſtimony of *Herodotus* he was that King of the *Medes* whom *Æſchylus* makes the firſt conqueror and founder of the Empire; for *Herodotus* repreſents him and his ſon to have been the two immediate predeceſſors of *Cyrus*, erring only in the name of the ſon. *Aſtyages* did nothing glorious: in the beginning of his Reign a great body of *Scythians* commanded by *Madyes*, [e] invaded *Media* and *Parthia*, as above, and Reigned there about 28 years; but at length his ſon *Cyaxeres* circumvented and ſlew them in a feaſt, and made the reſt fly to their

[e] Herod. ib.

brethren

brethren in *Parthia*; and immediately after, in conjunction with *Nebuchadnezzar*, invaded and ſubverted the Kingdom of *Aſſyria*, and deſtroyed *Nineveh*.

In the fourth year of *Jehoiakim*, which the *Jews* reckon to be the firſt of *Nebuchadnezzar*, dating his Reign from his being made King by his father, or from the month *Niſan* preceding, when the victors had newly ſhared the Empire of the *Aſſyrians*, and in proſecuting their victory were invading *Syria* and *Phœnicia*, and were ready to invade the nations round about; God [f] threatned that *he would take all the families of the North*, that is, the armies of the *Medes*, *and* Nebuchadnezzar *the King of* Babylon, *and bring them againſt* Judæa, *and againſt the nations round about, and utterly deſtroy thoſe nations, and make them an aſtoniſhment and laſting deſolations, and cauſe them all to drink the wine-cup of his fury*; and in particular, he names *the Kings of* Judah *and* Egypt, *and thoſe of* Edom, *and* Moab, *and* Ammon, *and* Tyre, *and* Zidon, *and the Iſles of the Sea, and* Arabia, *and* Zimri, *and all the Kings of* Elam, *and all the Kings of the* Medes, *and all the Kings of the North, and the King of* Seſac; *and that after ſeventy years, he would alſo puniſh the King of* Babylon. Here,

[f] Jer. xxv.

in numbering the nations which ſhould ſuffer, he omits the *Aſſyrians* as fallen already, and names the Kings of *Elam* or *Perſia*, and *Seſac* or *Suſa*, as diſtinct from thoſe of the *Medes* and *Babylonians*; and therefore the *Perſians* were not yet ſubdued by the *Medes*, nor the King of *Suſa* by the *Chaldæans*: and as by the puniſhment of the King of *Babylon* he means the conqueſt of *Babylon* by the *Medes*; ſo by the puniſhment of the *Medes* he ſeems to mean the conqueſt of the *Medes* by *Cyrus*.

After this, in the beginning of the Reign of *Zedekiah*, that is, in the ninth year of *Nebuchadnezzar*, God threatned that *he would give the Kingdoms of* Edom, Moab, *and* Ammon, *and* Tyre *and* Zidon, *into the hand of* Nebuchadnezzar *King of* Babylon, *and that all the nations ſhould ſerve him, and his ſon, and his ſon's ſon, until the very time of his land ſhould come, and many nations and great Kings ſhould ſerve themſelves of him*, Jer. xxvii. And at the ſame time God thus predicted the approaching conqueſt of the *Perſians* by the *Medes* and their confederates: *Behold*, ſaith he, *I will break the bow of* Elam, *the chief of their might: and upon* Elam *will* I *bring the four winds from the four quarters of heaven, and will ſcatter them towards all thoſe winds, and there ſhall be no nation*

nation whither the outcaſts of Elam *ſhall not come: for I will cauſe* Elam *to be diſmayed before their enemies, and before them that ſeek their life; and I will bring evil upon them, even my fierce anger, ſaith the Lord; and I will ſend the ſword after them 'till I have conſumed them; and I will ſet my throne in* Elam, *and will deſtroy from thence the King and the Princes, ſaith the Lord: but it ſhall come to paſs in the latter days*, viz. in the Reign of *Cyrus*, *that I will bring again the captivity of* Elam, *ſaith the Lord.* Jer. xlix. 35, *&c.* The *Perſians* were therefore hitherto a free nation under their own King, but ſoon after this were invaded, ſubdued, captivated, and diſperſed into the nations round about, and continued in ſervitude until the Reign of *Cyrus*: and ſince the *Medes* and *Chaldæans* did not conquer the *Perſians* 'till after the ninth year of *Nebuchadnezzar*, it gives us occaſion to enquire what that active warrior *Cyaxeres* was doing next after the taking of *Nineveh*.

When *Cyaxeres* expelled the *Scythians*, [g] ſome of them made their peace with him, and ſtaid in *Media*, and preſented to him daily ſome of the veniſon which they took in hunting: but happening one day to catch nothing, *Cyaxeres* in a paſſion treated them with opprobrious

[g] Herod. l. 1. c. 73, 74.

language: this they reſented, and ſoon after killed one of the children of the *Medes*, dreſſed it like veniſon, and preſented it to *Cyaxeres*, and then fled to *Alyattes* King of *Lydia*; whence followed a war of five years between the two Kings *Cyaxeres* and *Alyattes*: and thence I gather that the Kingdoms of the *Medes* and *Lydians* were now contiguous, and by conſequence that *Cyaxeres*, ſoon after the conqueſt of *Nineveh*, ſeized the regions belonging to the *Aſſyrians*, as far as to the river *Halys*. In the ſixth year of this war, in the midſt of a battel between the two Kings, there was a total Eclipſe of the Sun, predicted by *Thales*; [h] and this Eclipſe fell upon the 28th of *May*, *Anno Nabonaſſ.* 163, forty and ſeven years before the taking of *Babylon*, and put an end to the battel: and thereupon the two Kings made peace by the mediation of *Nebuchadnezzar* King of *Babylon*, and *Syenneſis* King of *Cilicia*; and the peace was ratified by a marriage, between *Darius* the ſon of *Cyaxeres* and *Ariene* the daughter of *Alyattes*: *Darius* was therefore fifteen or ſixteen years old at the time of this marriage; for he was 62 years old at the taking of *Babylon*.

[h] Herod. Ibid. Plin. l. 2. c. 12.

In the eleventh year of *Zedekiah*'s Reign, the year in which *Nebuchadnezzar* took *Jeruſalem*

ſalem and deſtroyed the Temple, *Ezekiel* comparing the Kingdoms of the Eaſt to trees in the garden of *Eden*, thus mentions their being conquered by the Kings of the *Medes* and *Chaldæans*: *Behold*, ſaith he, *the* Aſſyrian *was a Cedar in* Lebanon *with fair branches*, -------- *his height was exalted above all the trees of the field*, ----- *and under his ſhadow dwelt all great nations*, ------- *not any tree in the garden of God was like unto him in his beauty*: ------ *but I have delivered him into the hand of the mighty one of the heathen*, ----- *I made the nations to ſhake at the ſound of his fall, when I caſt him down to the grave with them that deſcend into the pit: and all the trees of* Eden, *the choice and beſt of* Lebanon, *all that drink water, ſhall be comforted in the nether parts of the earth: they alſo went down into the grave with him, unto them that be ſlain with the ſword, and they that were his arm, that dwelt under his ſhadow in the midſt of the heathen*, Ezek. xxxi.

The next year *Ezekiel*, in another propheſy, thus enumerates the principal nations who had been ſubdued and ſlaughtered by the conquering ſword of *Cyaxeres* and *Nebuchadnezzar*. Aſſhur *is there and all her company*, viz in *Hades* or the lower parts of the earth, where the dead bodies lay buried, *his graves are about*

him; all of them ſlain, fallen by the ſword, which cauſed their terrour in the land of the living. There is Elam, *and all her multitude round about her grave, all of them ſlain, fallen by the ſword, which are gone down uncircumciſed into the nether parts of the earth, which cauſed their terrour in the land of the living: yet have they born their ſhame with them that go down into the pit. ------ There is* Meſhech, Tubal, *and all her multitude* * *; her graves are round about him: all of them uncircumciſed, ſlain by the ſword, though they cauſed their terrour in the land of the living. ------ There is* Edom, *her Kings, and all her Princes, which with their might are laid by them that were ſlain by the ſword. ---- There be the Princes of the North all of them, and all the* Zidonians, *which with their terrour are gone down with the ſlain,* Ezek. xxxii. Here by the Princes of the North I underſtand thoſe on the north of *Judæa*, and chiefly the Princes of *Armenia* and *Cappadocia*, who fell in the wars which *Cyaxeres* made in reducing thoſe countries after the taking of *Nineveh*. *Elam* or *Perſia* was conquered by the *Medes*, and *Suſiana* by the *Babylonians*, after the ninth, and before the nineteenth year of *Nebuchadnezzar*: and therefore we cannot err much if we place theſe conqueſts in the twelfth

* *The* Scythians.

or

or fourteenth year of *Nebuchadnezzar*: in the nineteenth, twentieth, and one and twentieth year of this King, he invaded and [i] conquered *Judæa*, *Moab*, *Ammon*, *Edom*, the *Philiſtims* and *Zidon*; and [j] the next year he beſieged *Tyre*, and after a ſiege of thirteen years he took it, in the 35th year of his Reign; and then he [k] invaded and conquered *Egypt*, *Æthiopia* and *Libya*; and about eighteen or twenty years after the death of this King, *Darius* the *Mede* conquered the Kingdom of *Sardes*; and after five or ſix years more he invaded and conquered the Empire of *Babylon*: and thereby finiſhed the work of propagating the *Medo-Perſian* Monarchy over all *Aſia*, as *Æſchylus* repreſents.

[i] Jer. xxvii. 3, 6. Ezek. xxi. 19, 20. & xxv. 2, 8, 12.

[j] Ezek. xxvi. 2. & xxix. 17, 19.

[k] Ezek. xxix. 19. & xxx. 4, 5.

Now this is that *Darius* who coined a great number of pieces of pure gold called *Darics*, or *Stateres Darici*: for *Suidas*, *Harpocration*, and the Scholiaſt of *Ariſtophanes* [l] tell us, that theſe were coined not by the father of *Xerxes*, but by an earlier *Darius*, by *Darius* the firſt, by the firſt King of the *Medes* and *Perſians* who coined gold money. They were ſtamped on one ſide with the effigies of an Archer, who was crowned with a ſpiked crown, had a bow in his left hand, and an arrow in his right, and was cloathed with a long robe; I have ſeen one of them in gold, and another in ſilver: they were

[l] Suid. in Δαρεικὸς & Δαρεικός. Harpocr. in Δαρεικός. Scoliaſt. in Ariſtophanis. Ἐκκλησιαζουσῶν. v. 598.

were of the ſame weight and value with the *Attic Stater* or piece of gold money weighing two *Attic* drachms. *Darius* ſeems to have learnt the art and uſe of money from the conquered Kingdom of the *Lydians*, and to have recoined their gold: for the *Medes*, before they conquered the *Lydians*, had no money. *Herodotus* [m] tells us, that *when* Cræſus *was preparing to invade* Cyrus, *a certain* Lydian *called* Sandanis *adviſed him, that he was preparing an expedition againſt a nation who were cloathed with leathern breeches, who eat not ſuch victuals as they would, but ſuch as their barren country afforded; who drank no wine, but water only, who eat no figs nor other good meat, who had nothing to loſe, but might get much from the* Lydians: *for the* Perſians, ſaith *Herodotus*, *before they conquered the* Lydians, *had nothing rich or valuable*: and [n] *Iſaiah* tells us, that *the* Medes *regarded not ſilver, nor delighted in gold*; but the *Lydians* and *Phrygians* were exceeding rich, even to a proverb: *Midas & Cræſus*, ſaith [o] *Pliny*, *infinitum poſſederant. Jam Cyrus devicta Aſia* [auri] *pondo* xxxiv *millia invenerat, præter vaſa aurea aurumque factum, & in eo folia ac platanum vitemque. Qua victoria argenti quingenta millia talentorum reportavit, & craterem Semiramidis cujus pondus quindecim talentorum colligebat. Talentum*

[m] Herod. l. 1. c. 71.

[n] Iſa. xiii. 17.

[o] Plin. l. 33. c. 3.

tum autem Ægyptium pondo octoginta capere Varro tradit. What the conqueror did with all this gold and ſilver appears by the *Darics*. The *Lydians*, according to [p] *Herodotus*, were the firſt who coined gold and ſilver, and *Cræſus* coined gold monies in plenty, called *Cræſei*; and it was not reaſonable that the monies of the Kings of *Lydia* ſhould continue current after the overthrow of their Kingdom, and therefore *Darius* recoined it with his own effigies, but without altering the current weight and value: he Reigned then from before the conqueſt of *Sardes* 'till after the conqueſt of *Babylon*.

[p] Herod. l. 1. c. 94.

And ſince the cup of *Semiramis* was preſerved 'till the conqueſt of *Cræſus* by *Darius*, it is not probable that ſhe could be older than is repreſented by *Herodotus*.

This conqueſt of the Kingdom of *Lydia* put the *Greeks* into fear of the *Medes*: for *Theognis*, who lived at *Megara* in the very times of theſe wars, writes thus,

[q] Theogn. Γνῶμαι, v. 761.

Πίνωμεν, παίζοντα μετ' ἀλλήλοισι λέγοντες,
Μηδὲν τὸν Μήδων δείδιότες πόλεμον.

Let us drink, talking pleaſant things with one another,
Not fearing the war of the Medes.

' Ibid. v. 773. And again, '

Αὐτὸς ὃ σῶτον ὕβριν Μήδων ἀπέρυκε
Τῆσδε πόλεως, ἵνα σοι λαοὶ ἐν εὐφροσύνῃ
Ἕκατι ἐπερχομένῳ κλειτὰς πέμπωσ' ἑκατόμβας,
Τερπόμενοι κιθάρῃ τ' ἠ ἐρατῇ θαλίῃ,
Παιάνων τε χοροῖς, ἰαχαῖσί τε, σὸν περὶ βωμόν.
Ἦ γὰρ ἔγωγε δέδοικ', ἀφραδίῃσιν ἑτοῖσιν
Καὶ στάσιν Ἑλλήνων λαοφθόρον· ἀλλὰ σὺ Φοῖβε,
Ἵλαος ἡμετέρῃσι τήνδε φύλασσε πόλιν.

Thou Apollo *drive away the injurious army of the* Medes
From this city, that the people may with joy
Send thee choice hecatombs in the ſpring,
Delighted with the harp and chearful feaſting,
And chorus's of Pœans *and acclamations about thy altar.*
For truly I am afraid, beholding the folly
And ſedition of the Greeks, *which corrupts the people: but thou* Apollo,
Being propitious, keep this our city.

The Poet tells us further that diſcord had deſtroyed *Magneſia*, *Colophon*, and *Smyrna*, cities of *Ionia* and *Phrygia*, and would deſtroy the

Greeks; which is as much as to ſay that the *Medes* had then conquered thoſe cities.

The *Medes* therefore Reigned 'till the taking of *Sardes*: and further, according to *Xenophon* and the Scriptures, they Reigned 'till the taking of *Babylon*: for *Xenophon* [f] tells us, that after the taking of *Babylon*, *Cyrus* went to the King of the *Medes* at *Ecbatane* and ſucceeded him in the Kingdom: and *Jerom*, [t] *that* Babylon *was taken by* Darius *King of the* Medes *and his kinſman* Cyrus: and the Scriptures tell us, that *Babylon* was deſtroyed by *a nation out of the north*, *Jerem.* l. 3, 9, 41. by *the Kingdoms of* Ararat Minni, or *Armenia*, *and* Aſhchenez, or *Phrygia minor*, *Jer.* li. 27. by the *Medes*, *Iſa.* xiii. 17, 19. *by the Kings of the* Medes *and the captains and rulers thereof, and all the land of his dominion*, *Jer.* li. 11, 28. The Kingdom of *Babylon* was *numbred and finiſhed and broken and given to the* Medes *and* Perſians, *Dan*, v. 26. 28. firſt to the *Medes* under *Darius*, and then to the *Perſians* under *Cyrus*: for *Darius* Reigned over *Babylon* like a conqueror, not obſerving the laws of the *Babylonians*, but introducing the immutable laws of the conquering nations, the *Medes* and *Perſians*, *Dan.* vi. 8, 12, 15; and the *Medes* in his Reign are ſet before the *Perſians*, *Dan.* ib. & v. 28, & viii. 20.

[f] Cyrop. l. 8.

[t] Comment. in Dan. v.

as the *Perſians* were afterwards in the Reign of *Cyrus* and his ſucceſſors ſet before the *Medes*, *Eſther* i. 3, 14, 18, 19. *Dan.* x. 1, 20. and xi. 2. which ſhews that in the Reign of *Darius* the *Medes* were uppermoſt.

You may know alſo by the great number of provinces in the Kingdom of *Darius*, that he was King of the *Medes* and *Perſians*: for upon the conqueſt of *Babylon*, he ſet over the whole Kingdom an hundred and twenty Princes, *Dan.* vi. 1. and afterwards when *Cambyſes* and *Darius Hyſtaſpis* had added ſome new territories, the whole contained but 127 provinces.

The extent of the *Babylonian* Empire was much the ſame with that of *Nineveh* after the revolt of the *Medes*. *Beroſus* ſaith that *Nebuchadnezzar* held *Egypt*, *Syria*, *Phœnicia* and *Arabia*: and *Strabo* adds *Arbela* to the territories of *Babylon*; and ſaying that *Babylon* was anciently the metropolis of *Aſſyria*, he thus deſcribes the limits of this *Aſſyrian* Empire. *Contiguous*,[u] ſaith he, *to* Perſia *and* Suſiana *are the* Aſſyrians: *for ſo they call* Babylonia, *and the greateſt part of the region about it*: *part of which is* Atturia, *wherein is* Ninus [*or* Nineveh;] *and* Apolloniatis, *and the* Elymæans, *and the* Parætacæ, *and* Chalonitis *by the mountain* Zagrus, *and the fields near* Ninus, *and* Dolomene, *and* Chalachene, *and* Chazene, *and* Adiabene, *and the*

[u] Strabo. l. 16. initio.

the nations of Meſopotamia *near the* Gordyæans, *and the* Mygdones *about* Niſibis, *unto* Zeugma *upon* Euphrates; *and a large region on this ſide* Euphrates *inhabited by the* Arabians *and* Syrians *properly ſo called, as far as* Cilicia *and* Phœnicia *and* Libya *and the ſea of* Egypt *and the* Sinus Iſſicus: and a little after deſcribing the extent of the *Babylonian* region, he bounds it on the north, with the *Armenians* and *Medes* unto the mountain *Zagrus*; on the eaſt ſide, with *Suſa* and *Elymais* and *Parætacene*, incluſively; on the ſouth, with the *Perſian Gulph* and *Chaldæa*; and on the weſt, with the *Arabes Scenitæ* as far as *Adiabene* and *Gordyæa*: afterwards ſpeaking of *Suſiana* and *Sitacene*, a region between *Babylon* and *Suſa*, and of *Parætacene* and *Coſſæa* and *Elymais*, and of the *Sagapeni* and *Siloceni*, two little adjoining Provinces, he concludes, [w] *and theſe are the nations which inhabit* Babylonia *eaſt-ward: to the north are* Media *and* Armenia, excluſively, *and weſt-ward are* Adiabene *and* Meſopotamia, incluſively; *the greateſt part of* Adiabene *is plain, the ſame being part of* Babylonia: *in ſome places it borders on* Armenia: *for the* Medes, Armenians *and* Babylonians *warred frequently on one another.* Thus far *Strabo.*

[w] Strab. l. 16. p. 745.

When *Cyrus* took *Babylon*, he changed the Kingdom into a Satrapy or Province: whereby the

the bounds were long after known: and by this means *Herodotus* [x] gives us an eſtimate of the bigneſs of this Monarchy in proportion to that of the *Perſians*, telling us that *whilſt every region over which the King of* Perſia *Reigned in his days, was diſtributed for the nouriſhment of his army, beſides the tributes, the* Babylonian *region nouriſhed him four months of the twelve in the year, and all the reſt of* Aſia *eight: ſo the power of the region*, ſaith he, *is equivalent to the third part of* Aſia, *and its Principality, which the* Perſians *call a* Satrapy, *is far the beſt of all the Provinces.*

[x] Herod. l. 1. c. 192.

Babylon [y] was a ſquare city of 120 furlongs, or 15 miles on every ſide, compaſſed firſt with a broad and deep ditch, and then with a wall fifty cubits thick, and two hundred high. *Euphrates* flowed through the middle of it ſouthward, a few leagues on this ſide *Tigris*: and in the middle of one half weſtward ſtood the King's new Palace, built by *Nebuchadnezzar*; and in the middle of the other half ſtood the Temple of *Belus*, with the old Palace between that Temple and the river: this old Palace was built by the *Aſſyrians*, according to [z] *Iſaiah*, and by conſequence, by *Pul* and his ſon *Nabonaſſar*, as above: *they founded the city for the* Arabians, *aud ſet up the towers thereof, and raiſed the Palaces*

[y] Herod. l. 1. c. 178, &c.

[z] Iſa. xxiii. 13.

Palaces thereof: and at that time *Sabacon* the *Ethiopian* invaded *Egypt*, and made great multitudes of *Egyptians* fly from him into *Chaldæa*, and carry thither their Aſtronomy, and Aſtrology, and Architecture, and the form of their year, which they preſerved there in the *Æra* of *Nabonaſſar*: for the practice of obſerving the Stars began in *Egypt* in the days of *Ammon*, as above, and was propagated from thence in the Reign of his ſon *Seſac* into *Afric*, *Europe*, and *Aſia* by conqueſt; and then *Atlas* formed the Sphere of the *Libyans*, and *Chiron* that of the *Greeks*, and the *Chaldæans* alſo made a Sphere of their own. But Aſtrology was invented in *Egypt* by *Nichepſos*, or *Necepſos*, one of the Kings of the lower *Egypt*, and *Petoſiris* his Prieſt, a little before the days of *Sabacon*, and propagated thence into *Chaldæa*, where *Zoroaſter* the Legiſlator of the *Magi* met with it: ſo *Paulinus*,

Quique magos docuit myſteria vana Necepſos:

And *Diodorus*, [a] *they ſay that the* Chaldæans *in* Babylonia *are colonies of the* Egyptians, *and being taught by the Prieſts of* Egypt *became famous for Aſtrology*. By the influence of the ſame colonies, the Temple of *Jupiter Belus* in *Babylon* ſeems to have been erected in the form of the *Egyptian*

[a] Diod. l. 1. p. 51.

[b] Herod. l. 1. c. 181.

Egyptian Pyramids: for [b] this Temple was a ſolid Tower or Pyramid a furlong ſquare, and a furlong high, with ſeven retractions, which made it appear like eight towers ſtanding upon one another, and growing leſs and leſs to the top: and in the eighth tower was a Temple with a bed and a golden table, kept by a woman, after the manner of the *Egyptians* in the Temple of *Jupiter Ammon* at *Thebes*; and above the Temple was a place for obſerving the Stars: they went up to the top of it by ſteps on the outſide, and the bottom was compaſſed with a court, and the court with a building two furlongs in length on every ſide.

The *Babylonians* were extreamly addicted to Sorcery, Inchantments, Aſtrology and Divinations, *Iſa.* xlvii. 9, 12, 13. *Dan.* ii. 2, & v. 11. and to the worſhip of Idols, *Jer.* l. 2, 40. and to feaſting, wine and women. *Nihil urbis ejus corruptius moribus, nec ad irritandas illiciendaſque immodicas voluptates inſtructius. Liberos conjugeſque cum hoſpitibus ſtupro coire, modo pretium flagitii detur, parentes maritique patiuntur. Convivales ludi tota Perſide regibus purpuratiſque cordi ſunt: Babylonii maxime in vinum & quæ ebrietatem ſequuntur effuſi ſunt. Fæminarum convivia ineuntium in principio modeſtus eſt habitus; dein ſumma quæque amicula exuunt, paulatimque*

pudorem profanant: ad ultimum, honos auribus ſit, ima corporum velamenta projiciunt. Nec meretricum hoc dedecus eſt, ſed matronarum virginumque, apud quas comitas habetur vulgati corporis vilitas. Q. *Curtius*, lib. v. cap. 1. And this lewdneſs of their women, coloured over with the name of civility, was encouraged even by their religion: for it was the cuſtom for their women once in their life to ſit in the Temple of *Venus* for the uſe of ſtrangers; which Temple they called *Succoth Benoth*, the Temple of Women: and when any woman was once ſat there, ſhe was not to depart 'till ſome ſtranger threw money into her boſom, took her away and lay with her; and the money being for ſacred uſes, ſhe was obliged to accept of it how little ſoever, and follow the ſtranger.

The *Perſians* being conquered by the *Medes* about the middle of the Reign of *Zedekiah*, continued in ſubjection under them 'till the end of the Reign of *Darius* the *Mede*: and *Cyrus*, who was of the Royal Family of the *Perſians*, might be *Satrapa* of *Perſia*, and command a body of their forces under *Darius*; but was not yet an abſolute and independant King: but after the taking of *Babylon*, when he had a victorious army at his devotion, and *Darius* was returned from *Babylon* into *Media*, he revolted from

Darius, in conjunction with the *Perſians* under him; [c] they being incited thereunto by *Harpagus* a *Mede*, whom *Xenophon* calls *Artagerſes* and *Atabazus*, and who had aſſiſted *Cyrus* in conquering *Crœſus* and *Aſia minor*, and had been injured by *Darius*. *Harpagus* was ſent by *Darius* with an army againſt *Cyrus*, and in the midſt of a battel revolted with part of the army to *Cyrus*: *Darius* got up a freſh army, and the next year the two armies fought again: this laſt battel was fought at *Paſargadæ* in *Perſia*, according to [d] *Strabo*; and there *Darius* was beaten and taken Priſoner by *Cyrus*, and the Monarchy was by this victory tranſlated to the *Perſians*. The laſt King of the *Medes* is by *Xenophon* called *Cyaxares*, and by *Herodotus*, *Aſtyages* the father of *Mandane*: but theſe Kings were dead before, and *Daniel* lets us know that *Darius* was the true name of the laſt King, and *Herodotus*, [e] that the laſt King was conquered by *Cyrus* in the manner above deſcribed; and the *Darics* coined by the laſt King teſtify that his name was *Darius*.

[c] Suidas in Ἀρίσαρχος. Herod. l. 1. c. 123, &c.

[d] Strabo. l. 15. p. 730.

[e] Herod. l. 1. c. 127, &c.

This victory over *Darius* was about two years after the taking of *Babylon*: for the Reign of *Nabonnedus* the laſt King of the *Chaldees*, whom *Joſephus* calls *Naboandel* and *Belſhazzar*, ended in the year of *Nabonaſſar* 210, nine years before

fore the death of *Cyrus*, according to the Canon: but after the tranſlation of the Kingdom of the *Medes* to the *Perſians*, *Cyrus* Reigned only ſeven years, according to [f] *Xenophon*; and ſpending the ſeven winter months yearly at *Babylon*, the three ſpring months yearly at *Suſa*, and the two ſummer months at *Ecbatane*, he came the ſeventh time into *Perſia*, and died there in the ſpring, and was buried at *Paſargadæ*. By the Canon and the common conſent of all Chronologers, he died in the year of *Nabonaſſar* 219, and therefore conquered *Darius* in the year of *Nabonaſſar* 212, ſeventy and two years after the deſtruction of *Nineveh*, and beat him the firſt time in the year of *Nabonaſſar* 211, and revolted from him, and became King of the *Perſians*, either the ſame year, or in the end of the year before. At his death he was ſeventy years old according to *Herodotus*, and therefore he was born in the year of *Nabonaſſar* 149, his mother *Mandane* being the ſiſter of *Cyaxeres*, at that time a young man, and alſo the ſiſter of *Amyite* the wife of *Nebuchadnezzar*, and his father *Cambyſes* being of the old Royal Family of the *Perſians*.

[f] Cyrop. l. 8. p. 233.

CHAP. V.

A Deſcription of the TEMPLE *of* Solomon.

See Plate I. & II.

THE Temple of *Solomon* being deſtroyed by the *Babylonians*, it may not be amiſs here to give a deſcription of that edifice.

[a] Ezek. xli. 13, 14.

This [a] Temple looked eaſtward, and ſtood in a ſquare area, called the *Separate Place:* and

[b] Ezek. xl. 47.

[b] before it ſtood the *Altar*, in the center of another ſquare area, called the *Inner Court*, or *Court of the Prieſts:* and theſe two ſquare areas, being parted only by a marble rail, made an area 200 cubits long from weſt to eaſt, and 100 cubits broad: this area was compaſſed on the weſt with a wall, and

[c] Ezek. xl. 29, 33, 36.

[c] on the other three ſides with a pavement fifty cubits broad, upon which ſtood the buildings for the Prieſts, with cloyſters under them: and the pavement was faced on the inſide with a marble rail before the cloyſters: the whole made an area 250 cubits long from weſt to eaſt, and 200 broad, and was compaſſed with an outward Court, called alſo the *Great Court*, or *Court of the*

the People, [d] which was an hundred cubits broad on every ſide; for there were but two Courts built by *Solomon*: and the outward Court was about four cubits lower than the inward, and was compaſſed on the weſt with a wall, and on the other three ſides [e] with a pavement fifty cubits broad, upon which ſtood the buildings for the People. All this was the [f] *Sanctuary*, and made a ſquare area 500 cubits long, and 500 broad, and was [f] compaſſed with a walk, called the *Mountain of the Houſe*: and this walk being 50 cubits broad, was compaſſed with a wall ſix cubits broad, and ſix high, and ſix hundred long on every ſide: and the cubit was about 21½, or almoſt 22 inches of the *Engliſh* foot, being the ſacred cubit of the *Jews*, which was an hand-breadth, or the ſixth part of its length bigger than the common cubit.

[d] Ezek. xl. 19, 23, 27. 2 King. xxi. 5. 2 Chron. iv. 9.

[e] Ezek. xl. 15, 17, 21. 1 Chron. xxviii. 12.

[f] Ezek. xl 5. xlii. 20, & xlv. 2.

The *Altar* ſtood in the center of the whole; and in the buildings of [g] both Courts over againſt the middle of the *Altar*, eaſtward, ſouthward, and northward, were gates [h] 25 cubits broad between the buildings, and 40 long; with porches of ten cubits more, looking towards the *Altar Court*, which made the whole length of the gates fifty cubits croſs the pavements. Every gate had two doors, one at either end,

[g] 2 King. xxi. 5.

[h] Ezek. xl.

Plate III.

end, ten cubits wide, and twenty high, with poſts and threſholds ſix cubits broad: within the gates was an area 28 cubits long between the threſholds, and 13 cubits wide: and on either ſide of this area were three poſts, each ſix cubits ſquare, and twenty high, with arches five cubits wide between them; all which poſts and arches filled the 28 cubits in length between the threſholds; and their breadth being added to the thirteen cubits, made the whole breadth of the gates 25 cubits. Theſe poſts were hollow, and had rooms in them with narrow windows for the porters, and a ſtep before them a cubit broad: and the walls of the porches being ſix cubits thick, were alſo hollow for ſeveral uſes. At the eaſt gate of the *Peoples Court*, called the *King's gate*, [i] were ſix porters, at the ſouth gate were four, and at the north gate were four: the people [k] went in and out at the ſouth and north gates: the [l] eaſt gate was opened only for the King, and in this gate he ate the Sacrifices. There were alſo four gates or doors in the weſtern wall of the *Mountain of the Houſe*: of theſe [m] the moſt northern, called *Shallecheth*, or the *gate of the cauſey*, led to the King's palace, the valley between being filled up with a cauſey: the next gate, called *Parbar*, led to the ſuburbs

Plate I.

[i] 1 Chron. xxvi. 17.

[k] Ezek. xlvi. 8, 9.

[l] Ezek. xliv. 2, 3.

[m] 1 Chron. xxvi. 15, 16, 17, 18.

Millo: the third and fourth gates, called *Aſuppim*, led the one to *Millo*, the other to the city of *Jeruſalem*, there being ſteps down into the valley and up again into the city. At the gate *Shallecheth* were four porters; at the other three gates were ſix porters, two at each gate: the houſe of the porters who had the charge of the north gate of the *People's Court*, had alſo the charge of the gates *Shallecheth* and *Parbar*: and the houſe of the porters who had the charge of the ſouth gate of the *People's Court*, had alſo the charge of the other two gates called *Aſuppim*.

They came through the four weſtern gates into the *Mountain of the Houſe*, and [n] went up from the *Mountain of the Houſe*, to the gates of the *People's Court* by ſeven ſteps, and from the *People's Court* to the gates of the *Prieſt's Court* by eight ſteps: and the arches in the ſides of the gates of both courts led into cloyſters [o] under a double building, ſupported by three rows of marble pillars, which butted directly upon the middles of the ſquare poſts, and ran along from thence upon the pavements towards the corners of the Courts: the axes of the pillars in the middle row being eleven cubits diſtant from the axes of the pillars in the other two rows on either hand; and

[n] Ezek. xl. 22, 26, 31, 34, 37.

Plate II & III.

[o] 1 King. vi. 36. & vii. 12. Ezek. xl. 17, 18.

and the building joining to the ſides of the gates: the pillars were three cubits in diameter below, and their baſes four cubits and an half ſquare. The gates and buildings of both Courts were alike, and [p] faced their Courts: the cloyſters of all the buildings, and the porches of all the gates looking towards the *Altar*. The row of pillars on the backſides of the cloyſters adhered to marble walls, which bounded the cloyſters and ſupported the buildings: theſe buildings were three ſtories high above the cloyſters, and [q] were ſupported in each of thoſe ſtories by a row of cedar beams, or pillars of cedar, ſtanding above the middle row of the marble pillars: the buildings on either ſide of every gate of the *People's Court*, being 187½ cubits long, were diſtinguiſhed into five chambers on a floor, running in length from the gates to the corners of the Courts: there [r] being in all thirty chambers in a ſtory, where the People ate the Sacrifices, or thirty exhedras, each of which contained three chambers, a lower, a middle, and an upper: every exhedra was 37½ cubits long, being ſupported by four pillars in each row, whoſe baſes were 4½ cubits ſquare, and the diſtances between their baſes 6½ cubits, and the diſtances between the axes of thepillars eleven cubits: and where two exhe-

[p] Ezek. xl. 19, 31, 34, 37.

Plate I.

[q] 1 King. vi. 36, & vii. 12.

[r] Ezek. xl. 17.

Plate III.

exhedras joyned, there the baſes of their pillars joyned; the axes of thoſe two pillars being only 4½ cubits diſtant from one another: and perhaps for ſtrengthning the building, the ſpace between the axes of theſe two pillars in the front was filled up with a marble column 4½ cubits ſquare, the two pillars ſtanding half out on either ſide of the ſquare column. At the ends of theſe buildings, [r] in the four corners of the *Peoples Court*, were little Courts fifty cubits ſquare on the outſide of their walls, and forty on the inſide thereof, for ſtair-caſes to the buildings, and kitchins to bake and boil the Sacrifices for the People, the kitchin being thirty cubits broad, and the ſtair-caſe ten. The buildings on either ſide of the gates of the *Prieſts Court* were alſo 37½ cubits long, and contained each of them one great chamber in a ſtory, ſubdivided into ſmaller rooms, for the Great Officers of the Temple, and Princes of the Prieſts: and in the ſouth-eaſt and north-eaſt corners of this court, at the ends of the buildings, were kitchins and ſtair-caſes for the Great Officers; and perhaps rooms for laying up wood for the *Altar*.

Plate I & II.

[r] Ezek. xlvi. 21, 22.

In the eaſtern gate of the *Peoples Court*, ſat a Court of Judicature, compoſed of 23 Elders. The eaſtern gate of the *Prieſts Court*, with the buildings on either ſide, was for the High-Prieſt,

his deputy the *Sagan*, and for the *Sanhedrim* or Supreme Court of Judicature, compoſed of ſeventy Elders. [t] The building or exhedra on the eaſtern ſide of the ſouthern gate, was for the Prieſts who had the overſight of the charge of the *Sanctuary* with its treaſuries: and theſe were, firſt, two *Catholikim*, who were High-Treaſurers and Secretaries to the High-Prieſt, and examined, ſtated, and prepared all acts and accounts to be ſigned and ſealed by him; then ſeven *Amarcholim*, who kept the keys of the ſeven locks of every gate of the *Sanctuary*, and thoſe alſo of the treaſuries, and had the overſight, direction, and appointment of all things in the *Sanctuary*; then three or more *Gisbarim*, or Under-Treaſurers, or Receivers, who kept the Holy Veſſels, and the Publick Money, and received or diſpoſed of ſuch ſums as were brought in for the ſervice of the Temple, and accounted for the ſame. All theſe, with the High-Prieſt, compoſed the Supreme Council for managing the affairs of the Temple.

[t] Ezek. xl. 45.

The Sacrifices [u] were killed on the northern ſide of the *Altar*, and flea'd, cut in pieces and ſalted in the northern gate of the Temple; and therefore the building or exhedra on the eaſtern ſide of this gate, was for the Prieſts who had the overſight of the charge of the *Altar*, and Daily

[u] Ezek. xl. 39, 41, 42, 46.

Service: and theſe Officers were, He that received money of the People for purchaſing things for the Sacrifices, and gave out tickets for the ſame; He that upon ſight of the tickets delivered the wine, flower and oyl purchaſed; He that was over the lots, whereby every Prieſt attending on the *Altar* had his duty aſſigned; He that upon ſight of the tickets delivered out the doves and pigeons purchaſed; He that adminiſtred phyſic to the Prieſts attending; He that was over the waters; He that was over the times, and did the duty of a cryer, calling the Prieſts or Levites to attend in their miniſteries; He that opened the gates in the morning to begin the ſervice, and ſhut them in the evening when the ſervice was done, and for that end received the keys of the *Amarcholim*, and returned them when he had done his duty; He that viſited the night-watches; He that by a Cymbal called the Levites to their ſtations for ſinging; He that appointed the Hymns and ſet the Tune; and He that took care of the Shew-Bread: there were alſo Officers who took care of the Perfume, the Veil, and the Wardrobe of the Prieſts.

The exhedra on the weſtern ſide of the ſouth gate, and that on the weſtern ſide of the north gate, were for the Princes of the four and twenty

Plate II.

of the Prieſts, one exhedra for twelve of the Princes, and the other exhedra for the other twelve: and upon the pavement on either ſide of the *Separate Place* [x] were other buildings without cloyſters, for the four and twenty courſes of the Prieſts to eat the Sacrifices, and lay up their garments and the moſt holy things: each pavement being 100 cubits long, and 50 broad, had buildings on either ſide of it twenty cubits broad, with a walk or alley ten cubits broad between them: the building which bordered upon the *Separate Place* was an hundred cubits long, and that next the *Peoples Court* but fifty, the other fifty cubits weſtward [y] being for a ſtair-caſe and kitchin: theſe buildings [z] were three ſtories high, and the middle ſtory was narrower in the front than the lower ſtory, and the upper ſtory ſtill narrower, to make room for galleries; for they had galleries before them, and under the galleries were cloſets for laying up the holy things, and the garments of the Prieſts, and theſe galleries were towards the walk or alley, which ran between the buildings.

[x] Ezek. xlii. 1, 2, 3, 4, 6, 8, 13, 14.

[y] Ezek. xlvi. 19, 20.

[z] Ezek. xlii. 5, 6.

They went up from the *Prieſts Court* to the Porch of the Temple by ten ſteps: and the [a] Houſe of the Temple was twenty cubits broad, and ſixty long within; or thirty broad, and ſeventy long, including the walls; or ſeventy cubits

[a] 1 King. vi. 2. Ezek. xli. 2, 4, 12, 13, 14.

bits broad, and 90 long, including a building of treaſure-chambers which was twenty cubits broad on three ſides of the Houſe; and if the Porch be alſo included, the Temple was [b] an hundred cubits long. The treaſure-chambers were built of cedar, between the wall of the Temple, and another wall without: they were [c] built in two rows three ſtories high, and opened door againſt door into a walk or gallery which ran along between them, and was five cubits broad in every ſtory; ſo that the breadth of the chambers on either ſide of the gallery, including the breadth of the wall to which they adjoined, was ten cubits; and the whole breadth of the gallery and chambers, and both walls, was five and twenty cubits: the chambers [d] were five cubits broad in the lower ſtory, ſix broad in the middle ſtory, and ſeven broad in the upper ſtory; for the wall of the Temple was built with retractions of a cubit, to reſt the timber upon. *Ezekiel* repreſents the chambers a cubit narrower, and the walls a cubit thicker than they were in *Solomon*'s Temple: there were [e] thirty chambers in a ſtory, in all ninety chambers, and they were five cubits high in every ſtory. The [f] Porch of the Temple was 120 cubits high, and its length from ſouth to north equalled the breadth of the Houſe:

[b] 1 King. vi. 3. Ezek. xli. 13.

[c] Ezek. xli. 6, 11.

[d] 1 King. vi. 6.

[e] Ezek. xli. 6.

[f] 2 Chron. iii. 4.

Houſe: the Houſe was three ſtories high, which made the height of the *Holy Place* three times thirty cubits, and that of the *Moſt Holy* three times twenty: the upper rooms were treaſure-chambers; they [g] went up to the middle chamber by winding ſtairs in the ſouthern ſhoulder of the Houſe, and from the middle into the upper.

[g] 1 King. vi. 8.

Some time after this Temple was built, the *Jews* [h] added a *New Court*, on the eaſtern ſide of the *Prieſts Court*, before the *King's gate*, and therein built [i] a covert for the Sabbath: this Court was not meaſured by *Ezekiel*, but the dimenſions thereof may be gathered from thoſe of the *Womens Court*, in the ſecond Temple, built after the example thereof: for when *Nebuchadnezzar* had deſtroyed the firſt Temple, *Zerubbabel*, by the commiſſions of *Cyrus* and *Darius*, built another upon the ſame area, excepting the *Outward Court*, which was left open to the *Gentiles*: and this Temple [k] was ſixty cubits long, and ſixty broad, being only two ſtories in height, and having only one row of treaſure-chambers about it: and on either ſide of the *Prieſts Court* were double buildings for the Prieſts, built upon three rows of marble pillars in the lower ſtory, with a row of cedar beams or pillars in the ſtories above: and the cloyſter

[h] 2 Chron. xx. 5.

[i] 2 King. xvi. 18.

[k] Ezra vi. 3, 4.

cloyſter in the lower ſtory looked towards the *Prieſts Court*: and the *Separate Place*, and *Prieſts Court*, with their buildings on the north and ſouth ſides, and the *Womens Court*, at the eaſt end, took up an area three hundred cubits long, and two hundred broad, the *Altar* ſtanding in the center of the whole. The *Womens Court* was ſo named, becauſe the women came into it as well as the men: there were galleries for the women, and the men worſhipped upon the ground below: and in this ſtate the ſecond Temple continued all the Reign of the *Perſians*; but afterwards ſuffered ſome alterations, eſpecially in the days of *Herod*.

This deſcription of the Temple being taken principally from *Ezekiel*'s Viſion thereof; and the ancient *Hebrew* copy followed by the Seventy, differing in ſome readings from the copy followed by the editors of the preſent *Hebrew*, I will here ſubjoin that part of the Viſion which relates to the *Outward Court*, as I have deduced it from the preſent *Hebrew*, and the verſion of the Seventy compared together.

Ezekiel chap. xl. ver. 5, &c.

And behold a wall on the outſide of the Houſe round about, at the diſtance of fifty cubits from Plate I. it,

it, aabb: *and in the man's hand a meaſuring reed ſix cubits long by the cubit, and an hand-breadth: ſo he meaſured the breadth of the building,* or wall, *one reed, and the height one reed. Then came*
Plate III. *he unto the gate* of the Houſe, *which looketh towards the eaſt, and went up the ſeven ſteps thereof,* AB, *and meaſured the threſhold of the gate,* CD, *which was one reed broad, and the* Porters *little chamber,* EFG, *one reed long, and one reed broad; and the arched paſſage between the little chambers,* FH, *five cubits: and the ſecond little chamber,* HIK, *a reed broad and a reed long; and the arched paſſage,* IL, *five cubits: and the third little chamber* LMN, *a reed long and a reed broad: and the threſhold of the gate next the porch of the gate within,* OP, *one reed: and he meaſured the porch of the gate,* QR, *eight cubits; and the poſts thereof* ST, st, *two cubits; and the porch of the gate,* QR, *was inward,* or toward the inward court; *and the little chambers,* EF, HI, LM, ef, hi, lm, *were* outward, or *to the eaſt; three on this ſide, and three on that ſide* of the gate. *There was one meaſure of the three, and one meaſure of the poſts on this ſide, and on that ſide; and he meaſured the breadth of the door of the gate,* Cc, or Dd, *ten cubits; and the breadth of the gate* within between the little chambers, Ee or Ff, *thirteen cubits; and the limit, or margin, or ſtep before the*

little

little chambers, EM, *one cubit on this ſide, and the ſtep,* em, *one cubit on the other ſide; and the little chambers,* EFG, HIK, LMN, efg, hik, lmn, *were ſix cubits* broad *on this ſide, and ſix cubits* broad *on that ſide: and he meaſured* the whole breadth of *the gate, from the* further *wall of one little chamber to the* further *wall of another little chamber: the breadth,* Gg, or Kk, or Nn, *was twenty and five cubits* through; *door,* FH, *againſt door,* fh: *and he meaſured the poſts,* EF, HI, and LM, ef, hi, and lm, *twenty cubits* high; *and at the poſts there were gates,* or arched paſſages, FH, IL, fh, il, *round about; and from the* eaſtern *face of the gate at the entrance,* Cc, *to the* weſtern *face of the porch of the gate within,* Tt, *were fifty cubits: and there were narrow windows to the little chambers, and to the porch within the gate, round about, and likewiſe to the poſts; even windows were round about within: and upon each poſt were palm trees.*

Then he brought me into the Outward Court, and lo there were chambers, and a pavement with pillars upon it in the court round about, thirty chambers in length *upon the pavement, ſupported* Plate I. *by the pillars,* ten chambers on every ſide, except the weſtern: *and the pavement butted upon the ſhoulders or ſides of the gates below,* every gate having five chambers or exhedræ on either

ſide. *And he meaſured the breadth* of the Outward Court, *from the fore-front of the lower-gate, to the fore-front of the inward court, an hundred cubits eaſtward.*

Then he brought me northward, and there was a gate that looked towards the north; he meaſured the length thereof, and the breadth thereof, and the little chambers thereof, three on this ſide, and three on that ſide, and the poſts thereof, and the porch thereof, and it was according to the meaſures of the firſt gate; its length was fifty cubits, and its breadth was five and twenty: and the windows thereof, and the porch and the palm-trees thereof were *according to the meaſures of the gate which looked to the eaſt, and they went up to it by ſeven ſteps: and its porch was before them,* that is inward. *And there was a gate of the inward court over againſt* this *gate of the north, as* in the gates *to the eaſtward: and he meaſured from gate to gate an hundred cubits.*

CHAP.

A Description of THE TEMPLE OF SOLOMON

A.B.C.D. *The Separate Place in which stood the Temple.*

A.B.E.F. *The Court of ye Priests.*

G. *The Altar.*

D.H.L.K.I.C.E.F.D. *A Pavement compassing three sides of the forementiond Courts, and upon which stood the Buildings for the Priests, with Cloysters under them.*

M.N.O.P. *The Court of the People.*

M.Q.T.S.R.N. *A Pavement compassing three sides of the Peoples Court, upon which stood the Buildings for the People, with Cloysters under them.*

U.X.Y.Z. *The Mountain of the House.*

a.a.b.b. *A Wall enclosing the whole.*

c. *The Gate Shallecheth.*

d. *The Gate Parbar.*

e.f. *The two Gates Assupim.*

g. *The East Gate of the Peoples Court, call'd the Kings Gate.*

h.h. *The North and South Gates of the same Court.*

i.i.i.i. *The Chambers over the Cloysters of the Peoples Court, where the People ate the Sacrifices; 30 Chambers in each Story.*

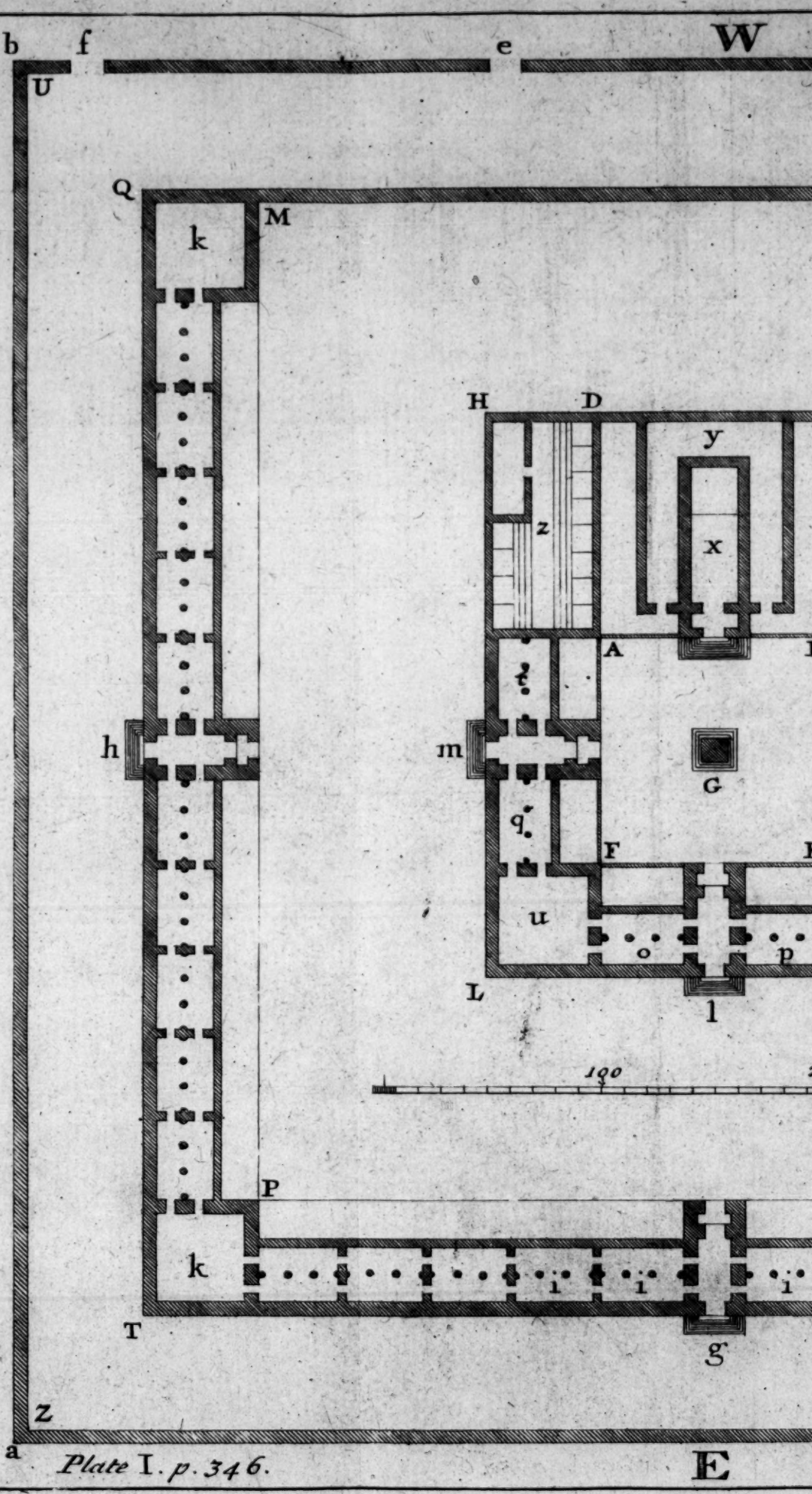
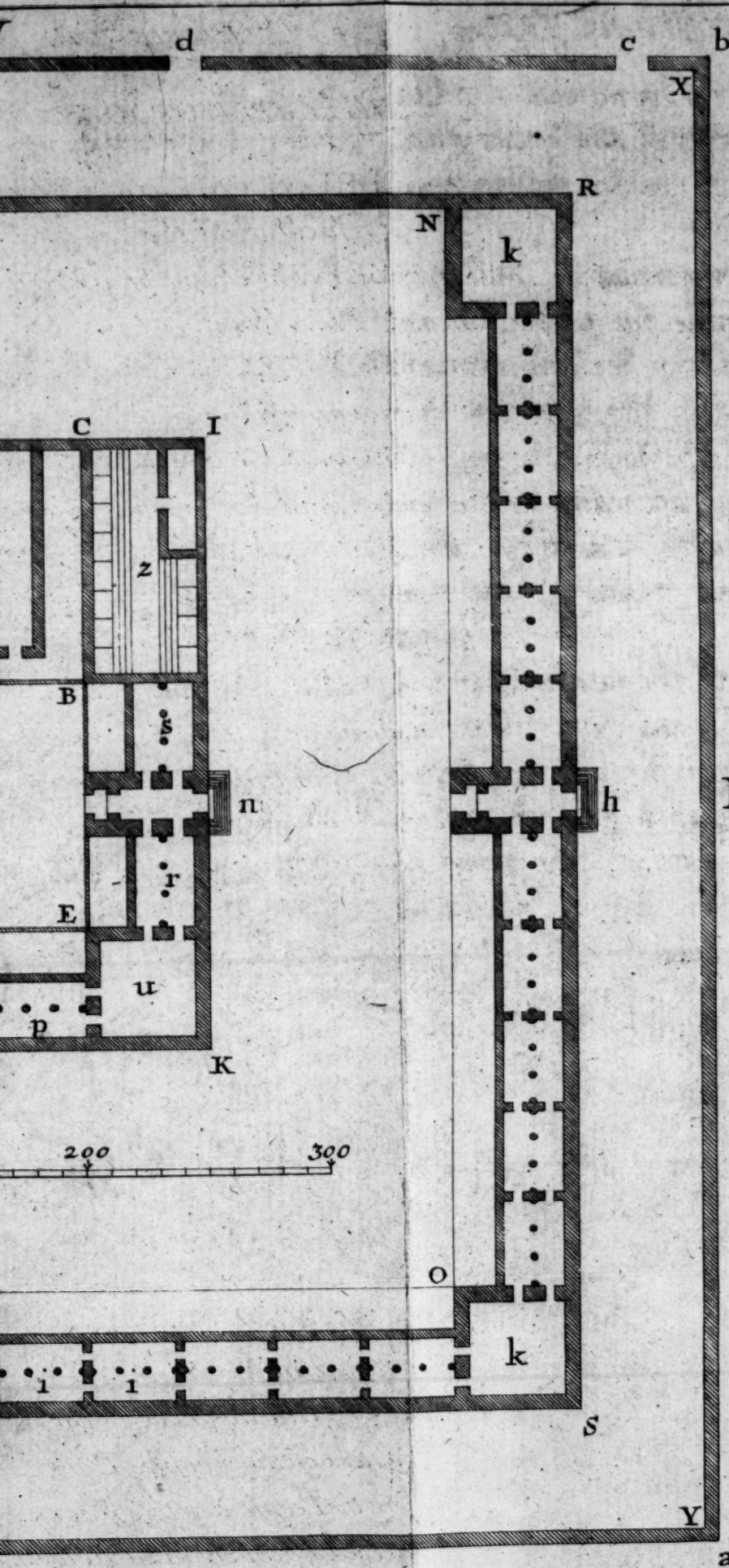


Plate I. *p.* 346.

E



k.k.k.k. *Four little Courts serving for Stair-Cases and Kitchins for the People.*

l. *The Eastern Gate of the Priests Court, over which sate the Sanhedrim.*

m. *The Southern Gate of the Priests Court.*

n. *The Northern Gate of the same Court, where the Sacrifices were flea'd &c.*

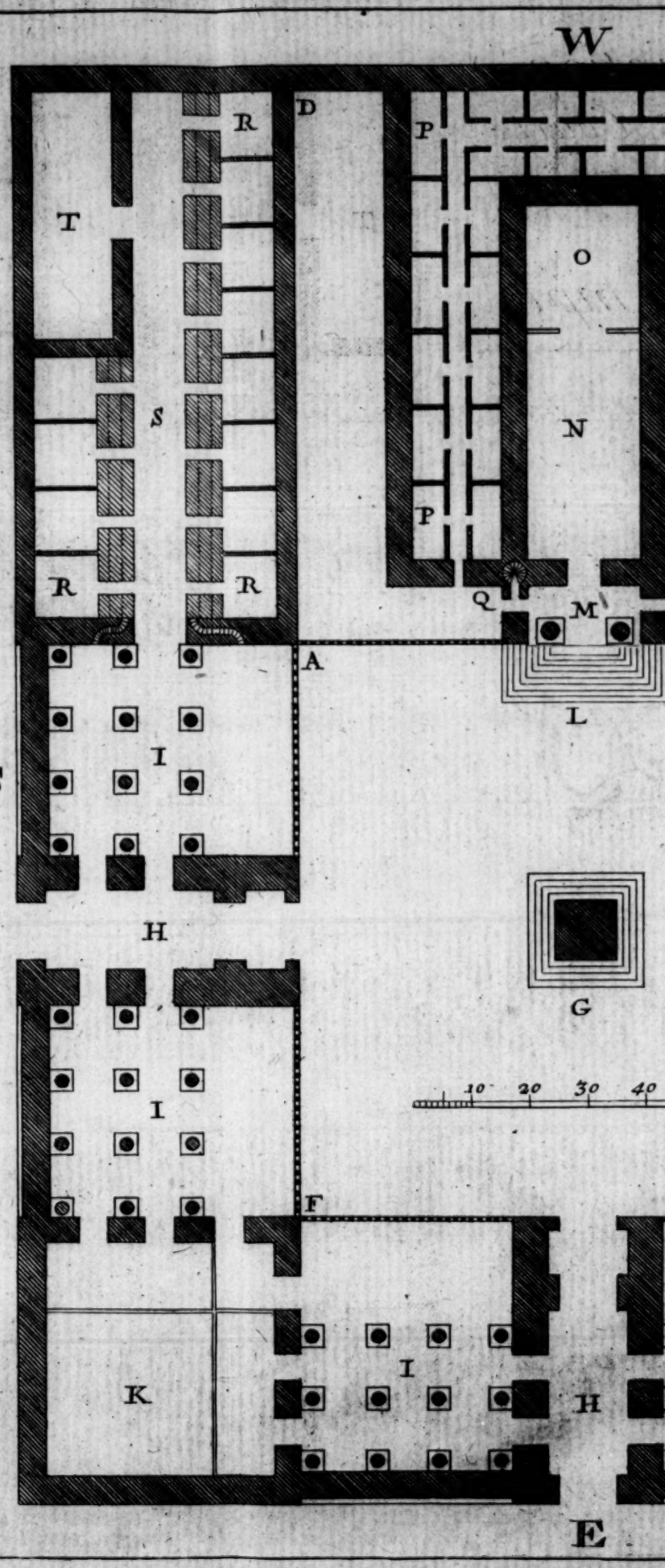
o.p.q.r.s.t. *The Buildings over the Cloysters for the Priests, viz. six large Chambers (subdivided) in each Story; whereof* o *and* p, *were for the High Priest and Sagan,* q. *for the Overseers of the Sanctuary and Treasury,* r. *for the Overseers of the Altar and Sacrifice: and* s *and* t, *for the Princes of the twenty-four Courses of Priests.*

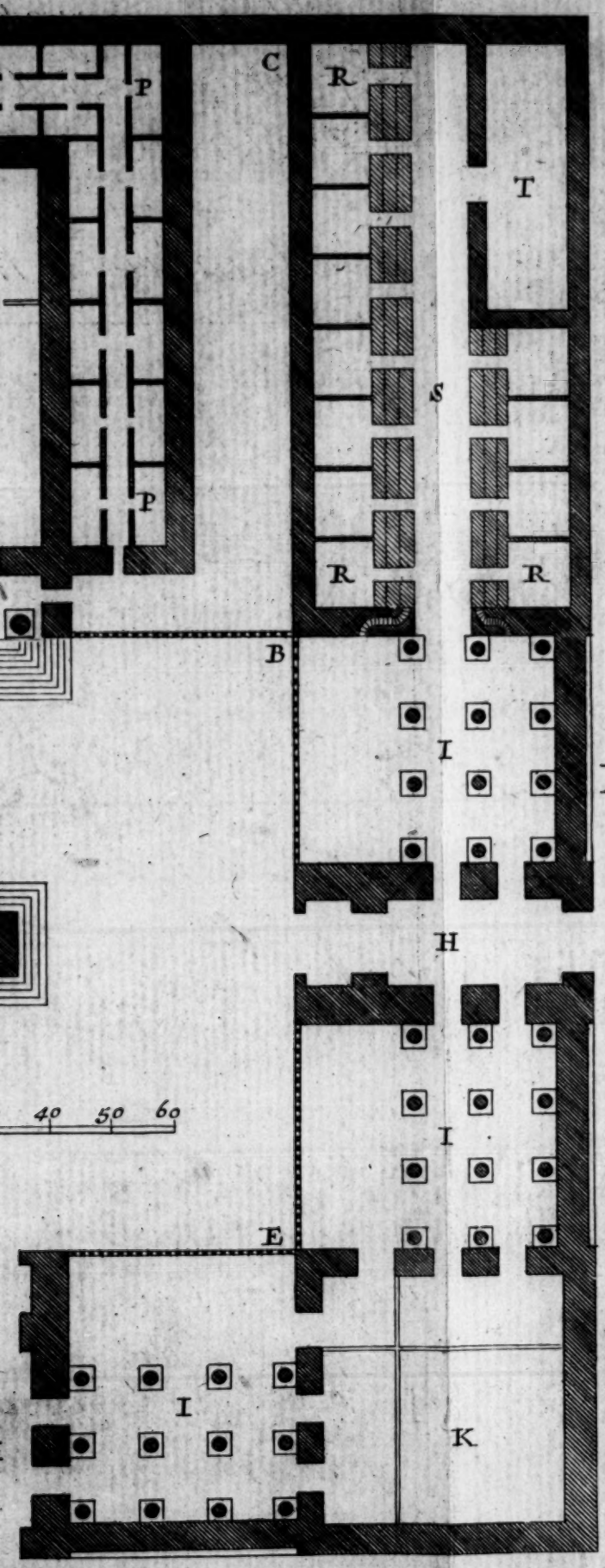
u.u. *Two Courts in which were Stair-Cases and Kitchins for the Priests.*

x. *The House or Temple, which (together with the Treasure Chambers* y, *and Buildings* z.z. *on each side of the Separate Place) is more particularly described in the second Plate.*

A Description of the Inner Court & Buildings for the Priests in Solomons Temple.

AB.CD. *The Separate Place.*
AB.E.F. *The Inner Court, or Court of the Priests, parted from the Separate Place, and Pavement on the other three sides, by a marble rail.*
G. *The Altar.*
H.H.H. *The East, South, & North Gates of the Priests Court.*
I.I. &c. *The Cloysters supporting the Buildings for the Priests.*
K.K. *Two Courts in which were Stair Cases and Kitchins for the Priests.*
L. *Ten Steps to the Porch of the Temple.*
M. *The Porch of the Temple.*





N. *The Holy Place.*

O. *The most Holy Place.*

P.P.P.P. *Thirty Treasure-Chambers, in two rows, opening into a gallery, door against door, and compassing three sides of the Holy & most Holy Places.*

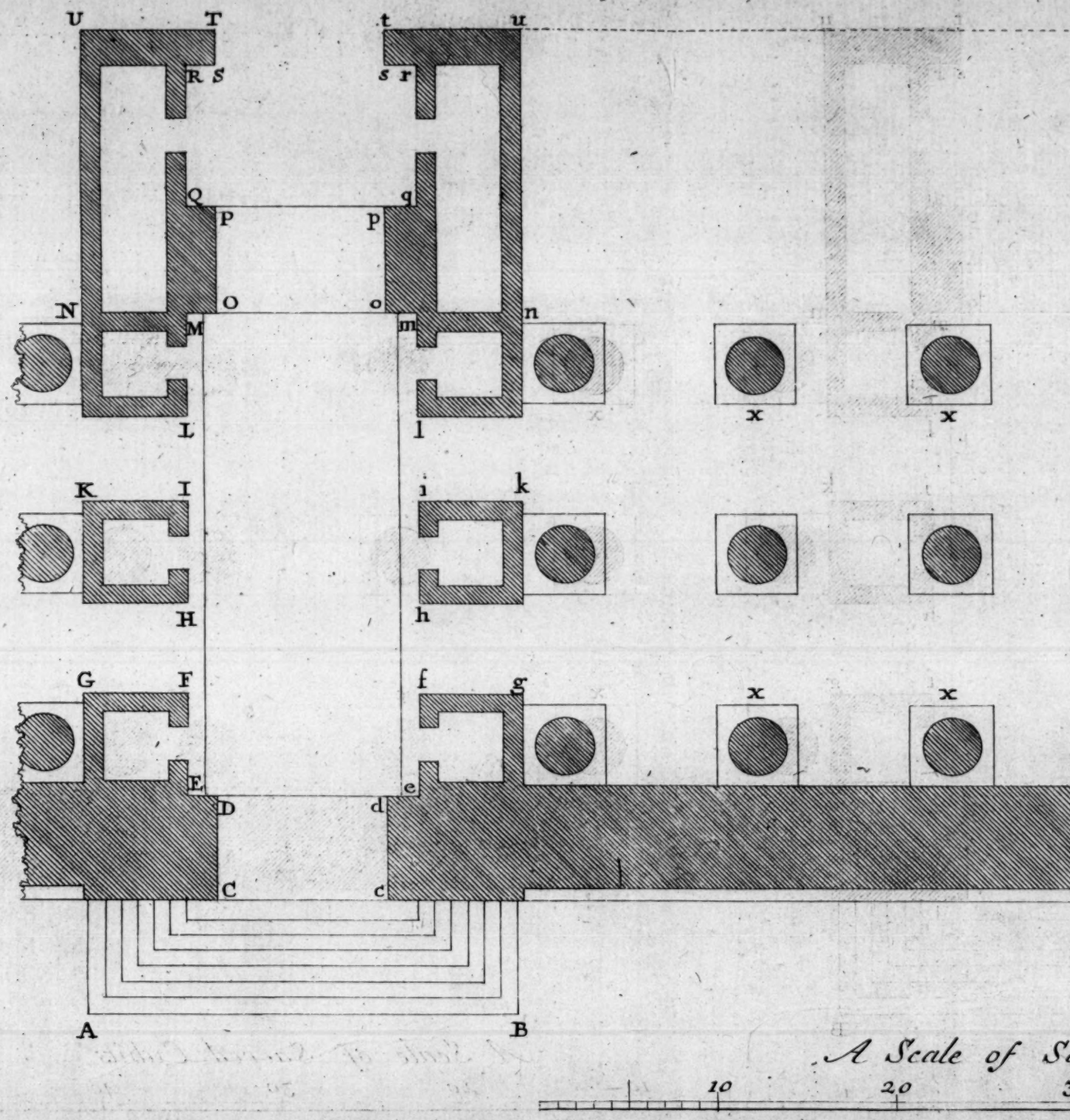
Q. *The Stairs leading to the Middle Chamber.*

R.R.R.R. &c. *The buildings for the four and twenty Courses of Priests, upon the Pavement on either side of the Separate Place, three Stories high, without Cloysters, but the upper Stories narrower than the lower, to make room for Galleries before them. There were 24 Chambers in each Story and they opend into a walk or alley, S.S. between the Buildings.*

T.T. *Two Courts in which were Kitchins for the Priests of the twenty four Courses.*

Plate II. p. 346.

A Particular Description of one of t
with part of the Cloyste



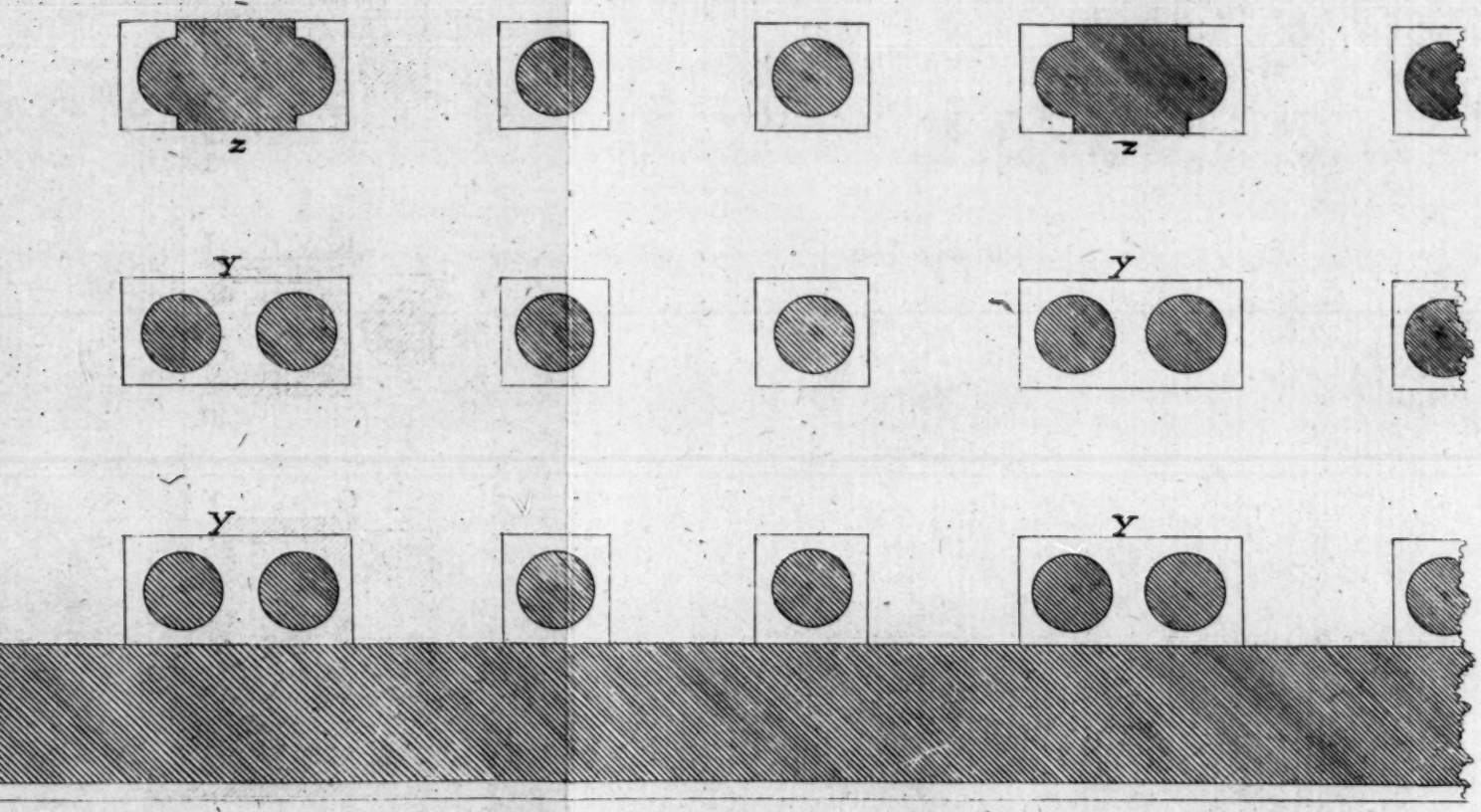
A Scale of S

u.w. *The inner Margin of the Pavement compassing three sides of the Peoples. Cou*
for the People. y.y.y.y. *Double Pillars where two Exhedrae joyn'd, and whose*

Note. *The preceding letters of this Plate refer to the de*

f the Gates of the Peoples Court,
ter adjoyning.

W



f Sacred Cubits

30 40 50 60

Court. xxx. &c. The Pillars of the Cloyster supporting the Buildings
hose interstices in the front z. z. were fill'd up with a square Column of Marble.
he description in pag. 344. 345.

CHAP. VI.

Of the Empire of the Perſians.

CYRUS having tranſlated the Monarchy to the *Perſians*, and Reigned ſeven years, was ſucceeded by his ſon *Cambyſes*, who Reigned ſeven years and five months, and in the three laſt years of his Reign ſubdued *Egypt*: he was ſucceeded by *Mardus*, or *Smerdis* the *Magus*, who feigned himſelf to be *Smerdis* the brother of *Cambyſes*.

Smerdis Reigned ſeven months, and in the eighth month being diſcovered, was ſlain, with a great number of the *Magi*; ſo the *Perſians* called their Prieſts, and in memory of this kept an anniverſary day, which they called, *The ſlaughter of the* Magi. Then Reigned *Maraphus* and *Artaphernes* a few days, and after them *Darius* the ſon of *Hyſtaſpes*, the ſon of *Arſamenes*, of the family of *Achæmenes*, a *Perſian*, being choſen King by the neighing of his horſe: before he Reigned his [a] name was *Ochus*. He ſeems on this occaſion to have reformed the conſtitution of the *Magi*, making his father *Hyſtaſpes* their Maſter, or *Archimagus*;

[a] Valer. Max. l. 9. c. 2.

for *Porphyrius* tells us, [b] that *the* Magi *were a ſort of men ſo venerable amongſt the* Perſians, *that* Darius *the ſon of* Hyſtaſpes *wrote on the monument of his father*, amongſt other things, *that he had been the Maſter of the* Magi. In this reformation of the *Magi*, *Hyſtaſpes* was aſſiſted by *Zoroaſtres*: ſo *Agathias*; *The* Perſians *at this day ſay ſimply that* Zoroaſtres *lived under* Hyſtaſpes: and *Apuleius*; *Pythagoram, aiunt, inter captivos Cambyſæ Regis* [ex Ægypto Babylonem abductos] *doctores habuiſſe Perſarum Magos, & præcipue Zoroaſtrem, omnis divini arcani Antiſtitem.* By *Zoroaſtres*'s converſing at *Babylon* he ſeems to have borrowed his skill from the *Chaldæans*; for he was skilled in Aſtronomy, and uſed their year: ſo *Q. Curtius*; [c] *Magi proximi patrium carmen canebant: Magos trecenti & ſexaginta quinque juvenes ſequebantur, puniceis amiculis velati, diebus totius anni pares numero:* and *Ammianus*; *Scientiæ multa ex Chaldæorum arcanis Bactrianus addidit Zoroaſtres.* From his converſing in ſeveral places he is reckoned a *Chaldæan*, an *Aſſyrian*, a *Mede*, a *Perſian*, a *Bactrian*. *Suidas* calls him [d] a *Perſo-Mede*, and ſaith that he was *the moſt skilful of Aſtronomers, and firſt author of the name of the* Magi *received among them.* This skill in Aſtronomy he had doubtleſs from the *Chaldæans*, but *Hyſtaſpes* travelled into

[b] Porph. de Abſtinentia, lib. 4.

[c] Q. Curt. Lib. iii. c. 3.

[d] Suidas in Ζωροάστης.

into *India*, to be inſtructed by the *Gymnoſophiſts*: and theſe two conjoyning their skill and authority, inſtituted a new ſet of Prieſts or *Magi*, and inſtructed them in ſuch ceremonies and myſteries of Religion and Philoſophy as they thought fit to eſtabliſh for the Religion and Philoſophy of that Empire; and theſe inſtructed others, 'till from a ſmall number they grew to a great multitude: for *Suidas* tells us, that *Zoroaſtres gave a beginning to the name of the* Magi: and *Elmacinus*; that *he reformed the religion of the* Perſians, *which before was divided into many ſects*: and *Agathias*; that *he introduced the religion of the* Magi *among the* Perſians, *changing their ancient ſacred rites, and bringing in ſeveral opinions*: and *Ammianus* [c] tells us, *Magiam eſſe divinorum incorruptiſſimum cultum, cujus ſcientiæ ſeculis priſcis multa ex Chaldæorum arcanis Bactrianus addidit Zoroaſtres: deinde Hyſtaſpes Rex prudentiſſimus Darii pater; qui quum ſuperioris Indiæ ſecreta fidentius penetraret, ad nemoroſam quamdam venerat ſolitudinem, cujus tranquillis ſilentiis præcelſa Brachmanorum ingenia potiuntur; eorumque monitu rationes mundani motus & ſiderum, puroſque ſacrorum ritus quantum colligere potuit eruditus, ex his quæ didicit, aliqua ſenſibus Magorum infudit; quæ illi cum diſciplinis præſentiendi futura, per ſuam quiſque progeniem, poſteris ætati-*

[c] Ammian. l. 23. c. 6.

ætatibus tradunt. Ex eo per ſæcula multa ad præſens, una eademque proſapia multitudo creata, Deorum cultibus dedicatur. Ferunt que, ſi juſtum eſt credi, etiam ignem cœlitus lapſum apud ſe ſempiternis foculis cuſtodiri, cujus portionem exiguam ut fauſtam præiſſe quondam Aſiaticis Regibus dicunt: Hujus originis apud veteres numerus erat exilis, ejuſque myſteriis Perſicæ poteſtates in faciendis rebus divinis ſolemniter utebantur. Eratque piaculum aras adire, vel hoſtiam contrectare, antequam Magus conceptis precationibus libamenta diffunderet præcurſoria. Verum aucti paullatim, in amplitudinem gentis ſolidæ conceſſerunt & nomen: villaſque inhabitantes nulla murorum firmitudine communitas, & legibus ſuis uti permiſſi, religionis reſpectu ſunt honorati. So this Empire was at firſt compoſed of many nations, each of which had hitherto its own religion: but now *Hyſtaſpes* and *Zoroaſtres* collected what they conceived to be beſt, eſtabliſhed it by law, and taught it to others, and thoſe to others, 'till their diſciples became numerous enough for the Prieſthood of the whole Empire; and inſtead of thoſe various old religions, they ſet up their own inſtitutions in the whole Empire, much after the manner that *Numa* contrived and inſtituted the religion of the *Romans*: and this religion of the *Perſian* Empire was compoſed partly of the

inſtitutions of the *Chaldæans*, in which *Zoroaſtres* was well skilled; and partly of the inſtitutions of the ancient *Brachmans*, who are ſuppoſed to derive even their name from the *Abrahamans*, or ſons of *Abraham*, born of his ſecond wife *Keturah*, inſtructed by their father in the worſhip of ONE GOD without images, and ſent into the eaſt, where *Hyſtaſpes* was inſtructed by their ſucceſſors. About the ſame time with *Hyſtaſpes* and *Zoroaſtres*, lived alſo *Oſtanes*, another eminent *Magus*: *Pliny* places him under *Darius Hyſtaſpis*, and *Suidas* makes him the follower of *Zoroaſtres*: he came into *Greece* with *Xerxes*, and ſeems to be the *Otanes* of *Herodotus*, who diſcovered *Smerdis*, and formed the conſpiracy againſt him, and for that ſervice was honoured by the conſpirators, and exempt from ſubjection to *Darius*.

In the ſacred commentary of the *Perſian* rites theſe words are aſcribed to *Zoroaſtres*; [f] Ὁ Θεὸς ἔϛι κεφαλὴ ἔχων ἱεραϰ⊙. ὗτός ἐϛιν ὁ πρῶτ⊙, ἄφθαρτ⊙, ἀΐδι⊙, ἀγήρητ⊙, ἀμερὴς, ἀνομοιότατ⊙, ἡνίοχ⊙ παντὸς καλῶ, ἀδωροδόκητ⊙, ἀγαθῶν ἀγαθώτατ⊙, φρονίμων φρονιμώτατ⊙· ἔϛι ᾧ ϰὴ πατὴρ εὐνομίας ϰὴ δικαιοσυνης, αὐτοδίδακτ⊙, φυσικὸς, ϰὴ τέλει⊙, ϰὴ σοφὸς, ϰὴ ἱερῷ φυσικῷ μόν⊙ εὑρετής.

[f] Euſeb. Præp. Evang. l. 1. c. ult.

Deus

Deus eſt accipitris capite: hic eſt primus, incorruptibilis, æternus, ingenitus, ſine partibus, omnibus aliis diſſimillimus, moderator omnis boni, donis non capiendus, bonorum optimus, prudentium prudentiſſimus, legum æquitatis ac juſtitiæ parens, ipſe ſui doctor, phyſicus & perfectus & ſapiens & ſacri phyſici unicus inventor: and the ſame was taught by *Oſtanes*, in his book called *Octateuchus*. This was the Antient God of the *Perſian Magi*, and they worſhipped him by keeping a perpetual fire for Sacrifices upon an Altar in the center of a round area, compaſſed with a ditch, without any Temple in the place, and without paying any worſhip to the dead, or any images. But in a ſhort time they declined from the worſhip of this Eternal, Inviſible God, to worſhip the Sun, and the Fire, and dead men, and images, as the *Egyptians*, *Phœnicians*, and *Chaldæans* had done before: and from theſe ſuperſtitions, and the pretending to prognoſtications, the words *Magi* and *Magia*, which ſignify the Prieſts and Religion of the *Perſians*, came to be taken in an ill ſenſe.

Darius, or *Darab*, began his Reign in ſpring, in the ſixteenth year of the Empire of the *Perſians*, *Anno Nabonaſſ.* 227, and Reigned 36 years, by the unanimons conſent of all Chronologers. In the ſecond year of his Reign the

Jews

Jews began to build the Temple, by the propheſying of *Haggai* and *Zechariah*, and finiſhed it in the ſixth. He fought the *Greeks* at *Marathon* in *October*, *Anno Nabonaſſ.* 258, ten years before the battel at *Salamis*, and died in the fifth year following, in the end of winter, or beginning of ſpring, *Anno Nabonaſſ.* 263. The years of *Cambyſes* and *Darius* are determined by three Eclipſes of the Moon recorded by *Ptolemy*, ſo that they cannot be diſputed: and by thoſe Eclipſes, and the Propheſies of *Haggai* and *Zechariah* compared together, it is manifeſt that the years of *Darius* began after the 24th day of the eleventh *Jewiſh* month, and before the 25th day of *April*, and by conſequence in *March* or *April*.

Xerxes, *Achſchiroſch*, *Achſweros*, or *Oxyares*, ſucceeded his father *Darius*, and ſpent the firſt five years of his Reign, and ſomething more, in preparations for his Expedition againſt the *Greeks*: and this Expedition was in the time of the Olympic Games, in the beginning of the firſt year of the 75th Olympiad, *Callias* being *Archon* at *Athens*; as all Chronologers agree. The great number of people which he drew out of *Suſa* to invade *Greece*, made *Æſchylus* the Poet ſay [g]:

[g] Æſch. Perſæ v. 763.

Τὸ δ' ἄρυ Σύσων ἐξεκείνωσεν πεσόν.
It emptied the falling city of Suſa.

The paſſage of his army over the *Helleſpont* began in the end of the fourth year of the 74th Olympiad, that is in *June*, *Anno Nabonaſſ.* 268, and took up a month; and in autumn, after three months more, on the 16th day of the month *Munychion*, at the full moon, was the battel at *Salamis*; and a little after that an Eclipſe of the Moon, which by the calculation fell on *Octob.* 2. His firſt year therefore began in ſpring, *Anno Nabonaſſ.* 263, as above: he Reigned almoſt twenty one years by the conſent of all writers, and was murdered by *Artabanus*, captain of his guards; towards the end of winter, *Anno Nabonaſſ.* 284.

Artabanus Reigned ſeven months, and upon ſuſpicion of treaſon againſt *Xerxes*, was ſlain by *Artaxerxes Longimanus*, the ſon of *Xerxes*.

Artaxerxes began his Reign in the autumnal half year, between the 4th and 9th *Jewiſh* months, *Nehem.* i. 1. & ii. 1, & v. 14. and *Ezra* vii. 7, 8, 9. and his 20th year fell in with the 4th year of the 83d Olympiad, as *Africanus* [h] informs us, and therefore his firſt year began within a month or two of the autumnal Equinox, *Anno Nabonaſſ.* 284. *Thucydides* relates that the news of his death came to *Athens* in winter, in the ſeventh year of the *Peloponneſian* war, that is *An.* 4. Olymp. 88. and by the

[h] Apud. Hieron. in Dan viii.

Canon

Canon he Reigned forty one years, including the Reign of his predeceſſor *Artabanus*, and died about the middle of winter, *Anno Nabonaſſ.* 325 *ineunte*: the *Perſians* now call him *Ardſchir* and *Bahaman*, the Oriental Chriſtians *Artahaſcht*.

Then Reigned *Xerxes* two months, and *Sogdian* ſeven months, and *Darius Nothus*, the baſtard ſon of *Artaxerxes*, nineteen years wanting four or five months; and *Darius* died in ſummer, a little after the end of the *Peloponneſian* war, and in the ſame Olympic year, and by conſequence in *May* or *June*, *Anno Nabonaſſ.* 344. The 13th year of his Reign was coincident in winter with the 20th of the *Peloponneſian* war, and the years of that war are ſtated by indiſputable characters, and agreed on by all Chronologers: the war began in ſpring, *Ann.* 1. Olymp. 87, laſted 27 years, and ended *Apr.* 14. *An.* 4. Olymp. 93.

The next King was *Artaxerxes Mnemon*, the ſon of *Darius*: he Reigned forty ſix years, and died *Anno Nabonaſſ.* 390. Then Reigned *Artaxerxes Ochus* twenty one years; *Arſes*, or *Arogus*, two years, and *Darius Codomannus* four years, unto the battel of *Arbela*, whereby the *Perſian* Monarchy was tranſlated to the *Greeks*, *Octob.* 2. *An. Nabonaſſ.* 417; but *Darius* was not ſlain untill a year and ſome months after.

I have hitherto ſtated the times of this Monarchy out of the *Greek* and *Latin* writers: for the *Jews* knew nothing more of the *Babylonian* and *Medo-Perſian* Empires than what they have out of the ſacred books of the old Teſtament; and therefore own no more Kings, nor years of Kings, than they can find in thoſe books: the Kings they reckon are only *Nebuchadnezzar*, *Evilmerodach*, *Belſhazzar*, *Darius* the *Mede*, *Cyrus*, *Ahaſuerus*, and *Darius* the *Perſian*; this laſt *Darius* they reckon to be the *Artaxerxes*, in whoſe Reign *Ezra* and *Nehemiah* came to *Jeruſalem*, accounting *Artaxerxes* a common name of the *Perſian* Kings: *Nebuchadnezzar*, they ſay, Reigned forty five years, 2 *King*. xxv. 27. *Belſhazzar* three years, *Dan*. viii. 1. and therefore *Evilmerodach* twenty three, to make up the ſeventy years captivity; excluding the firſt year of *Nebuchadnezzar*, in which they ſay the Propheſy of the ſeventy years was given. To *Darius* the *Mede* they aſſign one year, or at moſt but two, *Dan*. ix. 1. to *Cyrus* three years incomplete, *Dan*. x. 1. to *Ahaſuerus* twelve years 'till the caſting of *Pur*, *Eſth*. iii. 7. one year more 'till the *Jews* ſmote their enemies, *Eſth*. ix. 1. and one year more 'till *Eſther* and *Mordecai* wrote the ſecond letter for the keeping of *Purim*, *Eſth*. ix. 29. in all fourteen years:

years: and to *Darius* the *Perſian* they allot thirty two or rather thirty ſix years, *Nehem.* xiii. 6. ſo that the *Perſian* Empire from the building of the Temple in the ſecond year of *Darius Hyſtaſpis*, flouriſhed only thirty four years, until *Alexander* the great overthrew it: thus the *Jews* reckon in their greater Chronicle, *Seder Olam Rabbah*. *Joſephus*, out of the ſacred and other books, reckons only theſe Kings of *Perſia*; *Cyrus*, *Cambyſes*, *Darius Hyſtaſpis*, *Xerxes*, *Artaxerxes*, and *Darius*: and taking this *Darius*, who was *Darius Nothus*, to be one and the ſame King with the laſt *Darius*, whom *Alexander* the great overcame; by means of this reckoning he makes *Sanballat* and *Jaddua* alive when *Alexander* the great overthrew the *Perſian* Empire. Thus all the *Jews* conclude the *Perſian* Empire with *Artaxerxes Longimanus*, and *Darius Nothus*, allowing no more Kings of *Perſia*, than they found in the books of *Ezra* and *Nehemiah*; and referring to the Reigns of this *Artaxerxes*, and this *Darius*, whatever they met with in profane hiſtory concerning the following Kings of the ſame names: ſo as to take *Artaxerxes Longimanus*, *Artaxerxes Mnemon*, and *Artaxerxes Ochus*, for one and the ſame *Artaxerxes*; and *Darius Nothus*, and *Darius Codomannus*, for one and the ſame *Darius*; and *Jaddua*, and *Simeon*

Juſtus, for one and the ſame High-Prieſt. Thoſe *Jews* who took *Herod* for the *Meſſiah*, and were thence called *Herodians*, ſeem to have grounded their opinion upon the ſeventy weeks of years, which they found between the Reign of *Cyrus* and that of *Herod*: but afterwards, in applying the Propheſy to *Theudas*, and *Judas* of *Galilee*, and at length to *Barchochab*, they ſeem to have ſhortned the Reign of the Kingdom of *Perſia*. Theſe accounts being very imperfect, it was neceſſary to have recourſe to the records of the *Greeks* and *Latines*, and to the Canon recited by *Ptolemy*, for ſtating the times of this Empire. Which being done, we have a better ground for underſtanding the hiſtory of the *Jews* ſet down in the books of *Ezra* and *Nehemiah*, and adjuſting it; for this hiſtory having ſuffered by time, wants ſome illuſtration: and firſt I ſhall ſtate the hiſtory of the *Jews* under *Zerubbabel*, in the Reigns of *Cyrus*, *Cambyſes*, and *Darius Hyſtaſpis*.

This hiſtory is contained partly in the three firſt chapters of the book of *Ezra*, and firſt five verſes of the fourth; and partly in the book of *Nehemiah*, from the 5th verſe of the ſeventh chapter to the 9th verſe of the twelfth: for *Nehemiah* copied all this out of the Chronicles of the *Jews*, written before his days; as may appear

pear by reading the place, and conſidering that the Prieſts and Levites who ſealed the Covenant on the 24th day of the ſeventh month, *Nehem.* x. were the very ſame with thoſe who returned from captivity in the firſt year of *Cyrus*, *Nehem.* xii. and that all thoſe who returned ſealed it: this will be perceived by the following compariſon of their names.

The Prieſts who returned.	The Prieſts who ſealed.
Nehemiah. Ezra ii. 2.	*Nehemiah.*
Serajah.	*Serajah.*
*	*Azariah.*
Jeremiah.	*Jeremiah.*
Ezra.	*Ezra. Nehem.* 8.
*	*Paſhur.*
Amariah.	*Amariah.*
Malluch: or *Melicu*, *Neh.* xii. 2, 14.	*Malchijah.*
Hattuſh.	*Hattuſh.*
Shechaniah or *Shebaniah*, *Neh.* xii. 3, 14.	*Shebaniah.*
*	*Malluch.*
Rehum: or *Harim*, *ib.* 3, 15.	*Harim.*
Meremoth.	*Meremoth.*
Iddo.	*Obadiah* or *Obdia.*
*	*Daniel.*

Ginnetho:

Ginnethe: or *Ginnethon*, *Neh.* xii. 4, 16.	*Ginnethon.*
* *Baruch.*	
* *Meſhullam*	
Abijah.	*Abijah.*
Miamin.	*Mijamin*
Maadiah.	*Maaziah.*
Bilgah.	*Bilgai.*
Shemajah.	*Shemajah.*
Jeſhua.	*Jeſhua.*
Binnui.	*Binnui.*
Kadmiel.	*Kadmiel.*
Sherebiah. שרביה,	*Shebaniah* שבניה.
Judah: or *Hodaviah*, *Ezra* ii. 40. & iii. 9. Ωδουΐα; *Septuag.*	*Hodijah.*

The *Levites*, *Jeſhua*, *Kadmiel*, and *Hodaviah* or *Judah*, here mentioned, are reckoned chief fathers among the people who returned with *Zerubbabel*, *Ezra* ii. 40. and they aſſiſted as well in laying the foundation of the Temple, *Ezra* iii. 9. as in reading the law, and making and ſealing the covenant, *Nehem.* viii. 7. & ix. 5. & x. 9, 10.

Comparing therefore the books of *Ezra* and *Nehemiah* together; the hiſtory of the *Jews* under *Cyrus*, *Cambyſes*, and *Darius Hyſtaſpis*, is that they

they returned from captivity under *Zerubbabel*, in the firſt year of *Cyrus*, with the Holy Veſſels and a commiſſion to build the Temple; and came to *Jeruſalem* and *Judah*, every one to his city, and dwelt in their cities untill the ſeventh month; and then coming to *Jeruſalem*, they firſt built the Altar, and on the firſt day of the ſeventh month began to offer the daily burnt-offerings, and read in the book of the Law, and they kept a ſolemn faſt, and ſealed a Covenant; and thenceforward the Rulers of the people dwelt at *Jeruſalem*, and the reſt of the people caſt lots, to dwell one in ten at *Jeruſalem*, and the reſt in the cities of *Judah*: and in the ſecond year of their coming, in the ſecond month, which was ſix years before the death of *Cyrus*, they laid the foundation of the Temple; but *the adverſaries of* Judah *troubled them in building, and hired counſellors againſt them all the days of* Cyrus, and longer, *even until the Reign of* Darius *King of* Perſia: but in the ſecond year of his Reign, by the propheſying of *Haggai* and *Zechariah*, they returned to the work; and by the help of a new decree from *Darius*, finiſhed it on the third day of the month *Adar*, in the ſixth year of his Reign, and kept the Dedication with joy, and the Paſſover, and Feaſt of Unleavened Bread.

Now this *Darius* was not *Darius Nothus*, but *Darius Hyſtaſpis*, as I gather by conſidering that the ſecond year of this *Darius* was the ſeventieth of the indignation againſt *Jeruſalem*, and the cities of *Judah*, which indignation commenced with the invaſion of *Jeruſalem*, and the cities of *Judah* by *Nebuchadnezzar*, in the ninth year of *Zedekiah*, *Zech.* i. 12. *Jer.* xxxiv. 1, 7, 22. & xxxix. 1. and that the fourth year of this *Darius*, was the ſeventieth from the burning of the Temple in the eleventh year of *Zedekiah*, *Zech.* vii. 5. & *Jer.* lii. 12. both which are exactly true of *Darius Hyſtaſpis*: and that in the ſecond year of this *Darius* there were men living who had ſeen the firſt Temple, *Hagg.* ii. 3. whereas the ſecond year of *Darius Nothus* was 166 years after the deſolation of the Temple and City. And further, if the finiſhing of the Temple be deferred to the ſixth year of *Darius Nothus*, *Jeſhua* and *Zerubbabel* muſt have been the one High-Prieſt, the other Captain of the people an hundred and eighteen years together, beſides their ages before; which is ſurely too long: for in the firſt year of *Cyrus* the chief Prieſts were *Serajah*, *Jeremiah*, *Ezra*, *Amariah*, *Malluch*, *Shechaniah*, *Rehum*, *Meremoth*, *Iddo*, *Ginnetho*, *Abijah*, *Miamin*, *Maadiah*, *Bilgah*, *Shemajah*, *Joiarib*, *Jedaiah*, *Sallu*, *Amok*, *Hilkiah*, *Jedaiah*: theſe were

were Prieſts in the days of *Jeſhua*, and the eldeſt ſons of them all, *Merajah* the ſon of *Serajah*, *Hananiah* the ſon of *Jeremiah*, *Meſhullam* the ſon of *Ezra*, &c. were chief Prieſts in the days of *Joiakim* the ſon of *Jeſhua*: *Nehem.* xii. and therefore the High Prieſt-hood of *Jeſhua* was but of an ordinary length.

I have now ſtated the hiſtory of the *Jews* in the Reigns of *Cyrus*, *Cambyſes*, and *Darius Hyſtaſpis*: it remains that I ſtate their hiſtory in the Reigns of *Xerxes*, and *Artaxerxes Longimanus*: for I place the hiſtory of *Ezra* and *Nehemiah* in the Reign of this *Artaxerxes*, and not in that of *Artaxerxes Mnemon*: for during all the *Perſian* Monarchy, until the laſt *Darius* mentioned in Scripture, whom I take to be *Darius Nothus*, there were but ſix High-Prieſts in continual ſucceſſion of father and ſon, namely, *Jeſhua*, *Joiakim*, *Eliaſhib*, *Joiada*, *Jonathan*, *Jaddua*, and the ſeventh High-Prieſt was *Onias* the ſon of *Jaddua*, and the eighth was *Simeon Juſtus*, the ſon of *Onias*, and the ninth was *Eleazar* the younger brother of *Simeon*. Now, at a mean reckoning, we ſhould allow about 27 or 28 years only to a Generation by the eldeſt ſons of a family, one Generation with another, as above; but if in this caſe we allow 30 years to a Generation, and may fur-

ther ſuppoſe that *Jeſhua*, at the return of the captivity in the firſt year of the Empire of the *Perſians*, was about 30 or 40 years old; *Joiakim* will be of about that age in the 16th year of *Darius Hyſtaſpis*, *Eliaſhib* in the tenth year of *Xerxes*, *Joiada* in the 19th year of *Artaxerxes Longimanus*, *Jonathan* in the 8th year of *Darius Nothus*, *Jaddua* in the 19th year of *Artaxerxes Mnemon*, *Onias* in the 3d year of *Artaxerxes Ochus*, and *Simeon Juſtus* two years before the death of *Alexander* the Great: and this reckoning, as it is according to the courſe of nature, ſo it agrees perfectly well with hiſtory; for thus *Eliaſhib* might be High-Prieſt, and have grandſons, before the ſeventh year of *Artaxerxes Longimanus*, *Ezra* x. 6. and without exceeding the age which many old men attain unto, continue High-Prieſt 'till after the 32d year of that King, *Nehem.* xiii. 6, 7. and his grandſon *Johanan*, or *Jonathan*, might have a chamber in the Temple in the ſeventh year of that King, *Ezra* x. 6. and be High-Prieſt before *Ezra* wrote the ſons of *Levi* in the book of *Chronicles*; *Nehem.* xii. 23. and in his High-Prieſthood, he might ſlay his younger brother *Jeſus* in the Temple, before the end of the Reign of *Artaxerxes Mnemon*: *Joſeph. Antiq.* l. xi. c. 7. and *Jaddua* might be High-Prieſt before the death

death of *Sanballat*, *Joſeph. ib.* and before the death of *Nehemiah*, *Nehem.* xii. 22. and alſo before the end of the Reign of *Darius Nothus*; and he might thereby give occaſion to *Joſephus* and the later *Jews*, who took this King for the laſt *Darius*, to fall into an opinion that *Sanballat*, *Jaddua*, and *Manaſſeh* the younger brother of *Jaddua*, lived till the end of the Reign of the laſt *Darius*: *Joſeph. Antiq.* l. xi. c. 7, 8. and the ſaid *Manaſſeh* might marry *Nicaſo* the daughter of *Sanballat*, and for that offence be chaſed from *Nehemiah*, before the end of the Reign of *Artaxerxes Longimanus*; *Nehem.* xiii. 28. *Joſeph. Antiq.* l. xi. c. 7, 8. and *Sanballat* might at that time be *Satrapa* of *Samaria*, and in the Reign of *Darius Nothus*, or ſoon after, build the Temple of the *Samaritans* in *Mount Gerizim*, for his ſon-in-law *Manaſſeh*, the firſt High-Prieſt of that Temple; *Joſeph. ib.* and *Simeon Juſtus* might be High-Prieſt when the *Perſian* Empire was invaded by *Alexander* the Great, as the *Jews* repreſent, *Joma* fol. 69. 1. *Liber Juchaſis. R. Gedaliah*, &c. and for that reaſon he might be taken by ſome of the *Jews* for the ſame High-Prieſt with *Jaddua*, and be dead ſome time before the book of *Eccleſiaſticus* was writ in *Hebrew* at *Jeruſalem*, by the grandfather of him, who in the 38th year of the

the *Egyptian* Æra of *Dionyſius*, that is in the 77th year after the death of *Alexander* the Great, met with a copy of it in *Egypt*, and there tranſlated it into *Greek*: *Eccleſiaſt.* ch. 50. *& in Prolog.* and *Eleazar*, the younger brother and ſucceſſor of *Simeon*, might cauſe the Law to be tranſlated into *Greek*, in the beginning of the Reign of *Ptolemæus Philadelphus*: *Joſeph. Antiq.* l. xii. c. 2. and *Onias* the ſon of *Simeon Juſtus*, who was a child at his father's death, and by conſequence was born in his father's old age, might be ſo old in the Reign of *Ptolemæus Euergetes*, as to have his follies excuſed to that King, by repreſenting that he was then grown childiſh with old age. *Joſeph. Antiq.* l. xii. c. 4. In this manner the actions of all theſe High-Prieſts ſuit with the Reigns of the Kings, without any ſtraining from the courſe of nature: and according to this reckoning the days of *Ezra* and *Nehemiah* fall in with the Reign of the firſt *Artaxerxes*; for *Ezra* and *Nehemiah* flouriſhed in the High-Prieſthood of *Eliaſhib*, *Ezra* x. 6. *Nehem.* iii. 1. & xiii. 4, 28. But if *Eliaſhib*, *Ezra* and *Nehemiah* be placed in the Reign of the ſecond *Artaxerxes*, ſince they lived beyond the 32d year of *Artaxerxes*, *Nehem.* xiii. 28, there muſt be at leaſt 160 years allotted to the three firſt High-Prieſts, and

but

but 42 to the four or five laſt, a diviſion too unequal: for the High Prieſthoods of *Jeſhua*, *Joiakim*, and *Eliaſhib*, were but of an ordinary length, that of *Jeſhua* fell in with one Generation of the chief Prieſts, and that of *Joiakim* with the next Generation, as we have ſhewed already; and that of *Eliaſhib* fell in with the third Generation: for at the dedication of the wall, *Zechariah* the ſon of *Jonathan*, the ſon of *Shemaiah*, was one of the Prieſts, *Nehem.* xii. 35, and *Jonathan* and his father *Shemaiah*, were contemporaries to *Joiakim* and his father *Jeſhua*: *Nehem.* xii. 6, 18. I obſerve further that in the firſt year of *Cyrus*, *Jeſhua*, and *Bani*, or *Binnui*, were chief fathers of the *Levites*, *Nehem.* vii. 7. 15. & *Ezra* ii. 2. 10. & iii. 9. and that *Jozabad* the ſon of *Jeſhua*, and *Noadiah* the ſon of *Binnui*, were chief Levites in the ſeventh year of *Artaxerxes*, when *Ezra* came to *Jeruſalem*, *Ezra* viii. 33. ſo that this *Artaxerxes* began his Reign before the end of the ſecond Generation: and that he Reigned in the time of the third Generation is confirmed by two inſtances more; for *Meſhullam* the ſon of *Berechiah*, the ſon of *Meſhezabeel*, and *Azariah* the ſon of *Maaſeiah*, the ſon of *Ananiah*, were fathers of their houſes at the repairing of the wall; *Nehem.* iii. 4, 23. and their grandfathers,

Meſhazabeel and *Hananiah*, ſubſcribed the covenant in the Reign of *Cyrus*: *Nehem.* x. 21, 23. Yea *Nehemiah*, this ſame *Nehemiah* the ſon of *Hachaliah*, was the *Tirſhatha*, and ſubſcribed it, *Nehem.* x. 1, & viii. 9, & *Ezra* ii. 2, 63. and therefore in the 32d year of *Artaxerxes Mnemon*, he will be above 180 years old, an age ſurely too great. The ſame may be ſaid of *Ezra*, if he was that Prieſt and Scribe who read the Law, *Nehem.* viii. for he is the ſon of *Serajah*, the ſon of *Azariah*, the ſon of *Hilkiah*, the ſon of *Shallum*, &c. *Ezra* vii. 1. and this *Serajah* went into captivity at the burning of the Temple, and was there ſlain, 1 *Chron.* vi. 14. 2 *King.* xxv. 18. and from his death, to the twentieth year of *Artaxerxes Mnemon*, is above 200 years; an age too great for *Ezra*.

I conſider further that *Ezra*, chap. iv. names *Cyrus*, *, *Darius*, *Ahaſuerus*, and *Artaxerxes*, in continual order, as ſucceſſors to one another, and theſe names agree to *Cyrus*, *, *Darius Hyſtaſpis*, *Xerxes*, and *Artaxerxes Longimanus*, and to no other Kings of *Perſia*: ſome take this *Artaxerxes* to be not the Succeſſor, but the Predeceſſor of *Darius Hyſtaſpis*, not conſidering that in his Reign the *Jews* were buſy in building the City and the Wall, *Ezra* iv. 12. and by conſequence had finiſhed the Temple before. *Ezra*

 deſcribes

deſcribes firſt how the people of the land hindered the building of the Temple all the days of *Cyrus*, and further, untill the Reign of *Darius*; and after the Temple was built, how they hindered the building of the city in the Reign of *Ahaſuerus* and *Artaxerxes*, and then returns back to the ſtory of the Temple in the Reign of *Cyrus* and *Darius*; and this is confirmed by comparing the book of *Ezra* with the book of *Eſdras*: for if in the book of *Ezra* you omit the ſtory of *Ahaſuerus* and *Artaxerxes*, and in that of *Eſdras* you omit the ſame ſtory of *Artaxerxes*, and that of the three wiſe men, the two books will agree: and therefore the book of *Eſdras*, if you except the ſtory of the three wiſe men, was originally copied from authentic writings of Sacred Authority. Now the ſtory of *Artaxerxes*, which, with that of *Ahaſuerus*, in the book of *Ezra* interrupts the ſtory of *Darius*, doth not interrupt it in the book of *Eſdras*, but is there inſerted into the ſtory of *Cyrus*, between the firſt and ſecond chapter of *Ezra*; and all the reſt of the ſtory of *Cyrus*, and that of *Darius*, is told in the book of *Eſdras* in continual order, without any interruption: ſo that the *Darius* which in the book of *Ezra* precedes *Ahaſuerus* and *Artaxerxes*, and the *Darius* which in the ſame book follows them, is, by the book of *Eſdras*, one

and the ſame *Darius*; and I take the book of *Eſdras* to be the beſt interpreter of the book of *Ezra*: ſo the *Darius* mentioned between *Cyrus* and *Ahaſuerus*, is *Darius Hyſtaſpis*; and therefore *Ahaſuerus* and *Artaxerxes* who ſucceed him, are *Xerxes* and *Artaxerxes Longimanus*; and the *Jews* who came up from *Artaxerxes* to *Jeruſalem*, and began to build the city and the wall, *Ezra* iv. 13. are *Ezra* with his companions: which being underſtood, the hiſtory of the *Jews* in the Reign of theſe Kings will be as follows.

After the Temple was built, and *Darius Hyſtaſpis* was dead, the enemies of the *Jews* in the beginning of the Reign of his ſucceſſor *Ahaſuerus* or *Xerxes*, wrote unto him an accuſation againſt them; *Ezra* iv. 6. but in the ſeventh year of his ſucceſſor *Artaxerxes*, *Ezra* and his companions went up from *Babylon* with Offerings and Veſſels for the Temple, and power to beſtow on it out of the King's Treaſure what ſhould be requiſite; *Ezra* vii. whence the Temple is ſaid to be finiſhed, *according to the commandment of* Cyrus, *and* Darius, *and* Artaxerxes *King of* Perſia: *Ezra* vi. 14. Their commiſſion was alſo to ſet Magiſtrates and Judges over the land, and thereby becoming a new Body Politic, they called a great Council or Sanhedrim

drim to ſeparate the people from ſtrange wives; and the were alſo encouraged to attempt the building of *Jeruſalem* with its wall: and thence *Ezra* ſaith in his prayer, that *God had extended mercy unto them in the ſight of the Kings of* Perſia, *and given them a reviving to ſet up the houſe of their God, and to repair the deſolations thereof, and to give them a WALL in* Judah, *even in* Jeruſalem. *Ezra* ix. 9. But when they had begun to repair the wall, their enemies wrote againſt them to *Artaxerxes*: *Be it known*, ſay they, *unto the King, that the* Jews *which came up from thee to us, are come unto* Jeruſalem, *building the rebellious and the bad city, and have ſet up the walls thereof, and joined the foundations*, &c. And the King wrote back that the *Jews* ſhould ceaſe and the city not be built, until another commandment ſhould be given from him: whereupon their enemies *went up to* Jeruſalem, *and made them ceaſe by force and power*; *Ezra* iv. but in the twentieth year of the King, *Nehemiah* hearing that the *Jews* were in great affliction and diſtreſs, and that the wall of *Jeruſalem*, that wall which had been newly repaired by *Ezra*, *was broken down, and the gates thereof burnt with fire*; he obtained leave of the King to go and build the city, and the Governour's houſe, *Nehem.* i. 3. & ii. 6, 8, 17. and

coming to *Jeruſalem* the ſame year, he continued Governor twelve years, and built the wall; and being oppoſed by *Sanballat*, *Tobiah* and *Geſhem*, he perſiſted in the work with great reſolution and patience, until the breaches were made up: then *Sanballat* and *Geſhem* ſent meſſengers unto him five times to hinder him from ſetting up the doors upon the gates: but notwithſtanding he perſiſted in the work, until the doors were alſo ſet up: ſo the wall was finiſhed in the eight and twentieth year of the King, *Joſeph. Antiq.* l. xi. c. 5. in the five and twentieth day of the month *Elul*, or ſixth month, in fifty and two days after the breaches were made up, and they began to work upon the gates. While the timber for the gates was preparing and ſeaſoning, they made up the breaches of the wall; both were works of time, and are not jointly to be reckoned within the 52 days: this is the time of the laſt work of the wall, the work of ſetting up the gates after the timber was ſeaſoned and the breaches made up. When he had ſet up the gates, he dedicated the wall with great ſolemnity, and appointed Officers *over the chambers for the Treaſure, for the Offerings, for the Firſt-Fruits, and for the Tithes, to gather into them out of the fields of the cities, the portions appointed by the law for the Prieſts.*

Prieſts and Levites; and the Singers and the Porters kept the ward of their God; Nehem. xii. *but the people in the city were but few, and the houſes were unbuilt*: *Nehem.* vii. 1, 4. and in this condition he left *Jeruſalem* in the 32d year of the King; and after ſome time returning back from the King, he reformed ſuch abuſes as had been committed in his abſence. *Nehem.* xiii. In the mean time, the Genealogies of the Prieſts and Levites were recorded in the book of the *Chronicles*, in the days of *Eliaſhib*, *Joiada*, *Jonathan*, and *Jaddua*, until the Reign of the next King *Darius Nothus*, whom *Nehemiah* calls *Darius* the *Perſian*: *Nehem.* xii. 11, 22, 23. whence it follows that *Nehemiah* was Governor of the *Jews* until the Reign of *Darius Nothus*. And here ends the Sacred Hiſtory of the *Jews*.

The hiſtories of the *Perſians* now extant in the Eaſt, repreſent that the oldeſt Dynaſties of the Kings of *Perſia*, were thoſe whom they call *Piſchdadians* and *Kaianides*, and that the Dynaſty of the *Kaianides* immediately ſucceeded that of the *Piſchdadians*. They derive the name *Kaianides* from the word *Kai*, which, they ſay, in the old *Perſian* language ſignified a Giant or great King; and they call the firſt four Kings of this Dynaſty, *Kai-Cobad*, *Kai-Caus*, *Kai-Coſroes*, and *Lohoraſp*, and by *Lohoraſp* mean *Kai-Axeres*,

or

or *Cyaxeres*: for they ſay that *Lohoraſp* was the firſt of their Kings who reduced their armies to good order and diſcipline, and *Herodotus* affirms the ſame thing of *Cyaxeres*: and they ſay further, that *Lohoraſp* went eaſtward, and conquered many Provinces of *Perſia*, and that one of his Generals, whom the *Hebrews* call *Nebuchadnezzar*, the *Arabians Bocktanaſſar*, and others *Raham* and *Gudars*, went weſtward, and conquered all *Syria* and *Judæa*, and took the city of *Jeruſalem* and deſtroyed it: they ſeem to call *Nebuchadnezzar* the General of *Lohoraſp*, becauſe he aſſiſted him in ſome of his wars. The fifth King of this Dynaſty, they call *Kiſchtaſp*, and by this name mean ſometimes *Darius Medus*, and ſometimes *Darius Hyſtaſpis*: for they ſay that he was contemporary to *Ozair* or *Ezra*, and to *Zaraduſt* or *Zoroaſtres*, the Legiſlator of the *Ghebers* or fire-worſhippers, and eſtabliſhed his doctrines throughout all *Perſia*; and here they take him for *Darius Hyſtaſpis*: they ſay alſo that he was contemporary to *Jeremiah*, and to *Daniel*, and that he was the ſon and ſucceſſor of *Lohoraſp*, and here they take him for *Darius* the *Mede*. The ſixth King of the *Kaianides*, they call *Bahaman*, and tell us that *Bahaman* was *Ardſchir Diraz*, that is *Artaxerxes Longimanus*, ſo called from the great extent of his power: and yet they

they ſay that *Bahaman* went weſtward into *Meſopotamia* and *Syria*, and conquered *Belſhazzar* the ſon of *Nebuchadnezzar*, and gave the Kingdom to *Cyrus* his Lieutenant-General over *Media*: and here they take *Bahaman* for *Darius Medus*. Next after *Ardſchir Diraz*, they place *Homai* a Queen, the mother of *Darius Nothus*, tho' really ſhe did not Reign: and the two next and laſt Kings of the *Kaianides*, they call *Darab* the baſtard ſon of *Ardſchir Diraz*, and *Darab* who was conquered by *Aſcander Roumi*, that is *Darius Nothus*, and *Darius* who was conquered by *Alexander* the *Greek*: and the Kings between theſe two *Darius's* they omit, as they do alſo *Cyrus*, *Cambyſes*, and *Xerxes*. The Dynaſty of the *Kaianides*, was therefore that of the *Medes* and *Perſians*, beginning with the defection of the *Medes* from the *Aſſyrians*, in the end of the Reign of *Sennacherib*, and ending with the conqueſt of *Perſia* by *Alexander* the Great. But their account of this Dynaſty is very imperfect, ſome Kings being omitted, and others being confounded with one another: and their Chronology of this Dynaſty is ſtill worſe; for to the firſt King they aſſign a Reign of 120 years, to the ſecond a Reign of 150 years, to the third a Reign of 60 years, to the fourth a Reign of 120 years, to the fifth as much, and to the ſixth a Reign of 112 years.

This Dynasty being the Monarchy of the *Medes*, and *Persians*; the Dynasty of the *Pischdadians* which immediately preceded it, must be that of the *Assyrians*: and according to the oriental historians this was the oldest Kingdom in the world, some of its Kings living a thousand years a-piece, and one of them Reigning five hundred years, another seven hundred years, and another a thousand years.

We need not then wonder, that the *Egyptians* have made the Kings in the first Dynasty of their Monarchy, that which was seated at *Thebes* in the days of *David*, *Solomon*, and *Rehoboam*, so very ancient and so long lived; since the *Persians* have done the like to their Kings, who began to Reign in *Assyria* two hundred years after the death of *Solomon*; and the *Syrians* of *Damascus* have done the like to their Kings *Adar* and *Hazael*, who Reigned an hundred years after the death of *Solomon*, *worshipping them as Gods*, *and boasting their antiquity*, *and not knowing*, saith *Josephus*, *that they were but modern.*

And whilst all these nations have magnified their Antiquities so exceedingly, we need not wonder that the *Greeks* and *Latines* have made their first Kings a little older than the truth.

FINIS.

